ZIONS HERALD

Jan 50
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Methodist Chaplains In Eu

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GARMISCH, GERMANY — Twenty-four Methodist ministers, serving as chaplains in Europe, are shown as they met last autumn in a retreat and conference here, conducted by Bishop Arthur J. Moore, Atlanta, Ga. (seated) and Mr. D. Stewart Patterson, Washington, D. C., executive secretary of the Methodist Commission on Chaplains.

They are, First Row: Capt. Fred P. Jones, Kentucky Conference; Capt. Donald E. Kehrli, Upper Iowa; Capt. Thomas L. Doyle, Iowa-Des Moines; Maj. Mert M. Lampson, California; Capt. Charles B. Whitman, Ohio; Maj. Robert M. Price, Kentucky; Maj. Wilbur K. Anderson, Central N. Y.

Second Row: Capt. Lavere A. Dodson, Wyoming Conference; Capt. Dean W. Dryden, Central Kansas; Maj. Samuel O. Mooreale, Genesee; Capt. Lester B. Woosley, Louisville; Capt. Archie N. Boyd, N. Arkansas; Capt. Philip L. Green, W. North Carolina; Capt. Elisha McNair.

Third Row: Capt. Gary W. Roush, California Conference; Maj. Elmer L. Patterson, Iowa-Des Moines; Capt. Peter N. Holmes, West Wisconsin; Capt. Harold T. Whitlock, Illinois; Capt. Pliny W. Jenkins, N. Carolina (C.); Capt. William J. Brown, Wyoming; Capt. Raymond C. Shaw, Northern New York; Maj. Robert F. Thornton, W. Oklahoma; Capt. Harris G. Walker, S. Calif.-Arizona; Capt. Marshall B. Shives, W. North Carolina.

JANUARY 19, 1949

FROM COVER TO COVER

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READERS WRITE

Fifty-Five Years

This is my 55th year of taking and reading this valuable Methodist paper. It has become an important factor in my home and life. I am glad you give us frankly your opinion on many vital subjects. Others, I presume, like myself appreciate it.

Sometimes everything seems upside down and we seek for the right with difficulty. I have been able all these years to depend on ZIONS HERALD. It grows stronger and better with every issue.

May His Spirit continue to guide you, giving ever greater helpfulness and prosperity through 1949.

ETTA W. TILTON,
Jensen Beach, Fla.

Each One Interesting

Each copy is an interesting one, and among the many features which I enjoy are: "What's New in the Bible" by Charles M. McConnell, and "Getting a Kick Out of Life" by Dr. Wm. L. Stidger. Having heard each of them, more than once, their contributions are of personal interest to me.

Continued success to ZIONS HERALD.

(Rev.) A. DAY RICH,
Fulton, N. Y.

Beginnings

In the HERALD of Dec. 22nd, I read of the dedication of the new organ at St. John's Methodist Church in Medford, Mass.

While my husband was pastor of the Newton Centre Church, my father, the Rev. E. C. Pollard, a retired member of the Southwest Kansas Conference, came to live with us. He was eager to continue some form of church work, so undertook the house to house survey in Medford which resulted in the founding of St. John's Church.

Meetings were held in the "parlor" of a vacant house. My father succeeded in securing a secondhand (and very tinpanny) piano for a rally service. I went over from Newton Centre and played the piano and Mrs. Louis Speare of Newton Centre sang the solo on that great occasion!

The present organist, Miss Jan Olson, and the famous guest organist, Mr. Henry Austin, could not have been happier at the service of Dec. 12th than were Mrs. Speare and I at that day-of-beginnings for St. John's!

And the present pastor, the Rev. Donald Freeman, cannot know real happiness until he is a retired preacher and can start a "mission" church in a big city as my father did!

ORA POLLARD PARKINSON,
(Mrs. George H.)
Wilmette, Ill.

Annual Meeting Of The Woman's Society

The annual meeting of the Woman's Society of Christian Service of the New England Conference will be held on Monday, Jan. 31st at the Copley Methodist Church, Newbury and Exeter Streets, Boston. Luncheon will be served for ninety-nine cents. Please make reservations with Mrs. George W. Eycleshymer, 46 Central Avenue, Newtonville, Mass. not later than Thursday, Jan. 27th. Money must accompany reservations.

The morning session will start at ten-thirty with a business meeting. Highlights from the reports of the officers and secretaries of the conference for the past year will be given by Mrs. Edward Bollinger, recording secretary. At eleven-thirty departmental workshops will be held under the direction of the conference officers and secretaries. Luncheon will be served at 12:30.

In the afternoon the speaker will be the Rev. Ralph D. York of North Andover. Mr. York will tell us the complete story of "Rolling Ridge," the property consisting of thirty-eight acres in North Andover recently acquired by the Rolling Ridge Commission of the New England Conference.

If possible, each church is asked to send two delegates (other than district or conference officers) to this meeting. Everybody is invited to all meetings but the delegates are the only ones eligible to vote.

Dedication Day At Phillips, Me.

Sunday Dec. 26th, was a day of rejoicing for a large company when several memorials and gifts were dedicated to the praise and glory of God, and which now make of the sanctuary and chapel at the Methodist church in Phillips, Maine, one of the fine centers for worship in the region. The Rev. Chauncey D. Wentworth, superintendent of the Augusta District, preached the sermon and assisted the pastor, the Rev. Herbert F. Aldrich, in the dedication.

An Estey electric organ was provided by the children of Fred M. Ross, one of the two oldest members of the church in point of membership, who died this fall. Shortly before his death Mr. Ross requested this organ be made available as a memorial to himself and his wife, and this was done.

A communion table, especially built to fit in with the other furnishings, was dedicated as a memorial to one of the most esteemed and faithful members who died about a year ago. This was the gift of Mr. C. Henry Leighton in memory of his wife, Grace M. Leighton.

A set of brass cross and candlesticks was dedicated as symbols of sacrifice and light, given by Mr. and Mrs. Raymond Berry, in memory of Mrs. Berry's father, Albert J. Kinney, also a member of the church, who passed away during the year.

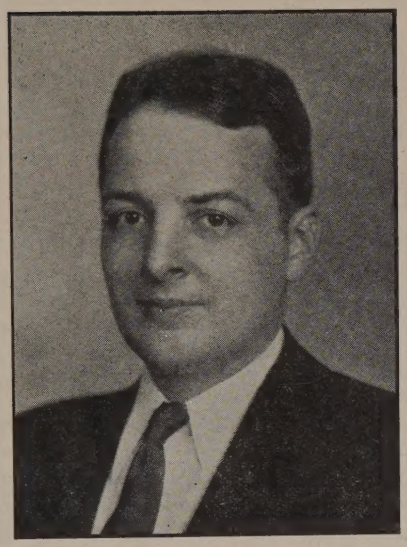
The auditorium has been made lovely by the laying of a hard wood floor on the platform, new carpet covering the steps and altar step, rug at the pulpit, velvet curtains for the choir and organ lofts, antependia for the pulpit. And in the chapel a worship center has been created with dossal, table, small brass cross and candlesticks. The rug was the gift of Dr. and Mrs. Cecil Thompson, the velvet curtains and antependia were given by Mr. and Mrs. Frank McLain, the worship center in the chapel, the gift of Mr. and Mrs. William Peck, summer residents in town. And the small cross and candlesticks are the gift of Mr. and Mrs. Chandler Carter, of Brewer, Maine.

* * *

"We earnestly urge the Allied Governments in World War II to expedite the writing of peace treaties between the combatants at the earliest opportunity" — action recently taken by the Commission on World Peace of The Methodist Church.

The Church And Economic Life

ARTHUR S. FLEMMING



We are all conscious of a real conflict between the teachings of Christ and many of our prevailing methods for dealing with problems in the realm of economic life.

The consciousness that such a conflict exists creates tensions in our own lives and in the lives of many of our fellow Christians. The church has a major contribution to make in resolving these conflicts. The church has a major contribution to make in eliminating these tensions.

That is why the Federal Council of the Churches of Christ in America decided a number of years ago to establish a Department of the Church and Economic Life. That is why the department and the executive committee of the Federal Council decided a few months ago to urge the churches to set aside the week of January sixteen to twenty-second as Church and Economic Life Week.

Why do we believe that the church has a major contribution to make in resolving these conflicts and in eliminating these tensions?

Because the conflicts arise and the tensions develop as a result of our failure to apply to the economic problems of our day Christ's law of love, we are unwilling to accept the fact that our one mission in life is to do everything within our power to help our fellow human beings realize their highest possibilities.

If we are to really obtain the strength which it takes in order to accept and to put into practice this fundamental law of life, where else should we turn but to the church? If we are to develop a clear understanding of all of the implications and ramifications of this law of life when we apply it to the basic economic problems of our today, where else should we turn but to the church?

What is it that our local church can do in order to help mankind resolve these conflicts and eliminate these tensions?

Above everything else our local churches must constantly do everything within their power to bring men and women to the place where they want to be followers of the Christ, where they want to live life as He would have us live it.

Oftentimes, however, after they have reached this particular point, they for the first time begin to recognize the existence of a conflict between His way of life and our way of life.

It is then that the local church is face to face with an unparalleled opportunity for contributing to the development of a genuine Christian fellowship among its members. And we must, as local churches, do far more than we have in the past, in the direction of promoting such a fellowship.

It can be done if some of us are only willing to set aside the necessary amount of time.

There are very few local churches that cannot find within their own membership those who are facing the basic economic problems of life from the point of view of the consumer, from the point of view of management, from the point of view of labor, and from the point of view of the scholar in the field of economics. And certainly our ministers are facing these problems from the point of view of those who are trained in the field of theology.

If, in some of our local churches, some of these points of view are not represented, it is very easy for us to reach out into the community of which we are a part and find those who represent the point of view in question and who are, at the same time, desirous of working out Christian solutions to the problems which press upon us.

This being the case, certainly there is a responsibility resting upon the local church to bring the representatives of these various points of view together and to provide them with the opportunity, under the guidance of the Holy Spirit, of determining just how Christ's law of love can be applied to the economic problems of our day.

When this is done, the results are amazing. We find that when we relate His teachings to the problems of life, we are in agreement on many issues on which we thought we could never reach agreement.

But after all, it really isn't very important whether we do or do not reach agreement on these issues in our discussions in the local church. The important thing is that if groups of Christians in our churches turn to Him for advice and help in solving our current economic problems, it will mean that from our local churches there will go forth men and women who have been striving earnestly to discover the mind of Christ in relation to our everyday economic problems, to take their places in the ranks of the consumer, in the ranks of labor, and in the ranks of management.

Think what it might mean to this nation of ours, to this world of ours, if hundreds of thousands, yes, if millions of persons were participating in this kind of a Christian fellowship.

If we could only develop this kind of an approach at the local church level, how much more significant would be the pronouncements in the realm of economics of a

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World Council of Churches, a Federal Council of Churches of Christ in America, of The Methodist Church, or of any of our other Protestant churches. They would be more significant because they would rest on a far more solid foundation of intelligent support within the church than is the case at the present time.

No local church is performing its full mission unless it is pointing up the conflict between the teachings of Christ and the prevailing methods for solving some of our economic problems and then, having pointed up the conflict is making it possible for men and women to come together in His name in an effort to help one another determine how to resolve these conflicts.

How does our local church measure up when judged against such a standard? If we have shortcomings, and if we want to do something about those shortcomings, the Department of the Church and Economic Life of the Federal Council of Churches is ready to help us.

Four Lessons From Europe

KARL K. QUIMBY

If one would discover what is wrong with the world, all he needs do is to go to Europe and look around. There, on a chart the size of a continent, are to be seen the tragic results of a selfish, competitive, and combative society. To our party of fifteen ministers who were on the continent this past summer, it seemed that all Europe was trying to warn the entire world of titanic dangers ahead and to teach the world some lessons imperatively needed.

First, Europe is saying, through the eloquence of her unremoved and unsightly ruins, that war can no longer be tolerated. It is too terrible to contemplate. You have to live with it a while and see at first hand the results to realize this. Today it is more than a tragedy; it is suicide. Go into any of the once beautiful cities of Europe — Frankfurt, Berlin, Stuttgart, Warsaw — and you will see for yourself. They are all alike — one unrelieved mass of bombed-out ruins and devastation. Most bombed cities to date have cleared only the main avenues. The cross streets still are piled high, often to the second story windows, with bricks, plaster and debris. What you actually see are the burned out remains of former homes and palaces — the weird, gaunt, hollow shells of roofless and windowless structures of what once were lovely homes, efficient office buildings, giant factories, or noble public institutions. In Berlin I looked for a university. With the help of friends, I found only one building still recognizable. Somewhere in the dust and rubble are the shops and beautiful hotels that once marked the city.

Physical destruction, however, is only a beginning. Think of the human cost, the blighted lives of women and particularly of children. Following the war, in a Warsaw could be seen large numbers of children with only one leg. They had felt the devastating explosion of bombs or shell fire. The church has erected several Preventoriums for the children where, for a month at a time, they receive warm and nourishing food which builds them up. One woman wrote, "The oatmeal you sent saved my child's life." Think of the women! How they have suffered. They have lost husbands, sons, and now their means of support; they are desperate. Think of all the displaced persons — thousands of them. What a cost they represent! We visited the camp at Hannau where there are 5,500 displaced persons. They are living in the old German army barracks where whole families are crowded into a single room, yet they prefer to remain in these cramped quarters with no conveniences rather than return to the terror they know awaits them in their home communities. That is wha war does!

Consider further the general chaos of society. All finan cial plans are in a state of flux and inflation is on ever side. Goods are scarce; shop windows often empty. Ther is little or no transportation. In one place you may fin food, in another raw materials but no machinery. Th factories have been destroyed or dismantled. Commercia transactions, as we understand them are slow, uncertair and always delayed. No money can cross a border. Th normal processes of life have broken down completely The people are helpless, hopeless. It will take a half cen tury to rebuild the cities and develop normal trade rela tions and create a healthful society. Yet the world is stag gering through this dark night of war's aftermath towar an uncertain dawn. But there must be no more war; it cost is too terrible. It uproots whole peoples and create more problems than it solves. Many people in German said they would rather die than endure another series o bombings. Europe hates war, but we don't. We talk abou it without trembling. Europe is trying to make clear to u that civilization can not stand another war. Do we s understand it?

The second lesson from Europe is that both relief an reconstruction must be continued, and in larger amount than was first anticipated. There are sections in Europe notably in Germany, where the people can hardly exis on the rations provided. They require additional fooc They can get some of it from the gardens, and from th adjacent countryside, but the rank and file demand add tional vitamins if they are to work and be healthy. I Frankfurt and again in Berlin I dined with our Germa Methodist friends. We had potatoes, a few beans and on pear. By now the beans have been exhausted and the pear are, I fear, consumed. What is left; and the long, col winter is ahead of them! The present rations are not smal enough for the people to actually starve, and they ar not large enough for them to actually live. With this die so radically restricted, how is it possible to have peace an contentment in the world?

Outside of Prague, we sat down for supper with som forty youths in their institute. We had dark bread light ened with CARE flour, and there was jam, and coco from another CARE package. That was all we had an most of it came from CARE. On the way back to the cit that night, one of the men asked the question whic

startled us all, "Say, fellows, what if some one had failed to send those CARE packages, what on earth would they have had then?" That question stuck and we were silent and then thankful for generous Americans!

The best relief is the reconstruction which makes relief no longer necessary. That is what has happened. We saw herds of UNRRA cattle in Poland, and in Holland we found the heifers of the Friends Service Committee and the Church of the Brethren. Above all we discovered the Marshall Plan at work. This latter is the most practical and constructive venture undertaken since the war. Said Mr. W. Averell Harriman, "We have not accomplished much actually, but the mere fact of the existence of the Marshall Plan has put hope into the hearts of the people everywhere in Europe. A year ago when I came here, everyone was in complete despair. There appeared no hope on the horizon. No one was working. There were no incentives. But now there is a degree of hope everywhere. People are beginning to see a way through. Men are working with a will and a purpose. The Marshall Plan has already proved a tremendous morale builder. It has changed the psychology of Europe from want and despair to one of hope and courage."

All Europe is saying we must have help if we are to keep alive, if we are to drive back the onrush of Communism, if we are to rebuild our homes and our society. We must not grow weary in well doing but the need for continued relief is imperative today.

The third lesson from Europe is that the Christian gospel succeeds. The people do listen to the preacher with gladness and the gospel of Christ is a powerful factor even though a limited one on the continent today. We met this new glow in Christianity when we got to Prague and met their young people. Central Church was packed that night and this youth group lifted us when they sang "Czechoslovenska pro Christus," which means, of course, "Czechoslovakia for Christ." They sang it from their hearts and with a zeal and conviction that was inspiring. Later we talked with those young people. They had their eyes open. They knew what might lay ahead for them, fierce trials and perhaps harsh testings, but they were unafraid. They knew in whom they had believed. In Him they put their trust and to Him they committed their lives.

In Poland we found this same glow in the Sunday morning service. It was a rainy day, and the people came through the rain, but when the first hymn was sung they lifted it with a devotion and zeal that assured you there were no dampened spirits there that morning, even as the water dripped from their garments of charity. Amazing new opportunities are coming to our Polish Methodists. The present Polish government is exceedingly friendly with The Methodist Church. As the Germans retreated or were driven out of Pomerania and Silesia, they left behind them many former Prussian Evangelical Churches. Nearly twenty of these have been given to The Methodist Church to manage, to provide with preachers and to develop a program. The people, too, are eager, suprisingly as that may be, to become Methodists. While we were in Warsaw this summer, there came a petition, signed by 200 names, asking for a preacher and a ministry in a place where now no preaching was provided. Before the war, there were perhaps a thousand Methodists in Poland. Today there are at least twelve thousand. In a few years, with skilled and ample leadership, and stable conditions, there could well be twenty thousand. It is positively heart breaking to see two hundred children come to Sunday school and have not a single piece of literature to make lessons effective. The Christian opportunity in Poland today is one of the miracles of grace. Christianity has amazing opportunities across Europe today. Europe may be a mission field, but it is deeply interested in the gospel and hungry for its comfort and inspiration. This is the day of Christian opportunity!

Necessity Of Greater Unity

The fourth lesson Europe is trying to make clear is the imperative necessity of greater unity. Europe cannot go on as it is. That is clear to anyone who looks at Europe objectively. No small country like Belgium or Holland with only eight millions population apiece can withstand the titanic pressures of mighty empires. Czechoslovakia with twenty millions is helpless by itself. Poland with thirty-two millions is unable to hold out against great nations. Separateness can be a weakness. It is necessary to develop a new "togetherness" in Europe. But there are many barriers to creating a new sense of unity and friendship across western Europe. First is the old, smouldering hatreds which have been greatly intensified by the recent war and the suffering under the occupation. Another barrier is the customary habit of the countries of western Europe to carry on their commerce not with the nations within Europe, but with nations across the world. In Holland, for instance, most of the people we met apparently were in the "Import-Export Business" — at least that was the most frequent answer to our questions. This means of course that they were engaged in the shipping business with the Dutch East Indies where they got their raw materials. Their trade was largely with their colonies rather than with their neighbors. This new trade relationship is not easy to secure but it is imperative for the commerical health of the new Europe.

On the constructive side there are also powerful factors. The first of these is the Marshall Plan. The possibility of some form of Western Union is most encouraging but exceedingly difficult. If it can be realized, it will advance the peace of Europe by decades. A third factor is the Christian church and the World Council at Amsterdam. The greatest single accomplishment of the World Council, like that of the Marshall Plan, was the fact that it came about. In doing so it lighted a hope in the hearts of men everywhere in Europe and around the world. Europe is far from hopeless. A new age is about to be born. Can we help it come to vigorous life?

These are the four outstanding lessons Europe is trying to teach America and the world. War is not the way out; relief must be continued and enlarged; the Christian gospel is an important asset; a new and larger unity is imperative. These are a few of the important lessons which Europe is trying to make plain to the world.

ZIONS HERALD

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With This We Agree!

So often this editor finds himself taking issue with pronouncements by the Roman Catholic hierarchy, that it is a delightful pleasure to find an occasion when he can express complete agreement. A case in point is a statement made by the local head of the Roman Catholic denomination, Archbishop Richard J. Cushing: the archbishop said last week that he feared the dangers of mixing tax-supported and private social agencies. "Private actions in the field of youth work and other community services are bound to suffer by the expanding federal support of educational, recreational, and health services," he said, "because the charity dollar freely given must lose out to the tax dollar legally required."

This is a profound statement and gives one of the finest rays of hope for separation of church and state that we have heard from the local Roman Catholic hierarchy. We have steadfastly opposed tax appropriations for parochial education, and will continue to oppose all other ventures which allow tax money to substitute for the charity dollar. We do not believe that it is consistent with democracy to attempt to require tax dollars for the support of any of the functions of any organized religious group, or of private charities.

"Unless you are vigilant about the keys of your own house," said the archbishop, "you are going to wake up some morning and discover that some very strange tenants have moved in to use your silver, open your mail, and bring up your children for you."

Protestantism has insisted that the church must keep to the strict business of the church. With John Wesley we believe that, "We have nothing to do but save souls." We have opposed turning over to the state the duties of bringing up our families and training our religious thinking. We believe that civil liberties are jeopardized whenever the state intervenes in the sacred responsibilities of home and church; we will oppose any attempt to put the state in command of the church or the church in command of the state.

Archbishop Cushing is to be commended for his clear statement and Protestants everywhere will be grateful to him for it.

Difficult To Justify

The British have again shown deference to oil interests in their recent intervention in Palestine. Neither the Arabs nor the Jews can see anything but imperialism in the acts of the British in sending their army and navy into the area where there is so much strife. Great Britain has consistently refused to give recognition to Israel and has sabotaged the United Nations partition plan for Palestine; she has followed the lead of Mr. Bevin rather than the announced views of the majority of British people; she has aggrivated the tension between Jews and Arabs instead of seeking to co-operate with the United Nations plan for a just settlement. This is difficult to justify!

The Arab states — six of them represented in the United Nations — have refused to compromise their opposition to the establishment of a Jewish state. The Jews, on the other hand, who have no representation in the United Nations, have been far more conciliatory than they should have been expected to be; they have established a state and have been operating a going concern despite their sufferings. Moslem women will vote this week in Israel and the constitution under which Israel is to operate is, without doubt, one of the most genuinely democratic in the world. Arabs living in Israel are guaranteed freedom and the right to vote; Christians have as much liberty as they have anywhere in the world. In other words, the Jews are demonstrating a thrilling democracy, while so-called democratic nations like Great Britain fumble and seek to exploit.

Our American skirts are not entirely clean in this ugly picture. We have not stood firm in our backing of the partition plan; we have vacillated on the issue while both Jews and Arabs have suffered. This is the time when we must make it clear to the entire world, including Great Britain, that we intend to stand behind our promise to provide a homeland in Palestine for the Jews. We must announce our complete support of the partition plan whereby the Jews and Arabs will both be given land in Palestine. We must grant de jure recognition to Israel, and urge the admission of Israel into the United Nations. There is no justification for further delay on our part, nor for the ugly picture of British intervention in Palestine.

Quiet ! Minister At Work !

From January 1st to June 30th 25,000 American Methodist ministers are involved in a rigorous study period. They have a large volume before them that will demand the most careful study, and they have a right to expect the co-operation of their parishoners as they follow their study of the four major reports of the World Council of Churches.

The volume on your minister's desk presents a thrilling opportunity for organization of thought and action. The four studies included in it are: (1) The Universal Church in God's Design; (2) The Church's Witness to God's Design; (3) The Church and the Disorder of Society; and (4) The Church and the International Disorder. Some ministers will study it alone, and others will meet with fellow-ministers for study hours; but nearly three hundred pages packed with provocative and informing material will command their respect.

We believe that the mastery of this study is one of the most important functions of the minister between now and next June 30th. He has a right to have his study schedule respected as much as his schedule of pastoral calls or other administrative work, and we believe that the laymen of his church will want to see him do this job well.

Race Relations Day

The 13th of February is the day when Methodists will be asked to give a special offering for the work of educational institutions serving Negroes. Traditionally New Englanders have specified their race relations offering to Claflin College, Orangeburg, South Carolina. This is a worthy institution founded by the New England Methodists immediately following the Civil War and named for a distinguished Methodist, Massachusetts' then Governor Lee Claflin.

For a number of years Methodism neglected Claflin College and the school lost its accredation. Two years ago, however, under the able and enegertic leadership of its new president, Dr. John Seabrook, Claflin made great strides and has gained the necessary academic recognition that it deserves. Negroes in the area gave more than $50,000 to restore the old buildings and build additional facilities; splendidly trained teachers were added to the faculty, and the library was greatly enlarged and brought up to date. Surely with this splendid exhibition of self-help, New England Methodists will again be generous and make a large contribution to Claflin's needs.

Open Letter To The Council

This paper has objected to the attitude of the Federal Council of Churches concerning The Universalist Church of America. We still have reason to complain and again ask that the Federal Council produce something far better than it has thus far produced in proof of its fundamental desire for genuine ecumenical cooperation. After turning down the Universalists' application for membership in 1946, the Federal Council passed a resolution "inviting representatives of the Universalist Church to confer with representatives of the Federal Council." The president of the council was authorized to appoint a committee of seven to meet the Universalists. Ironically, there was also a resolution passed "to extend affectionate Christian greetings to the Universalist body."

On March 13th of the following year, the general secretary of the Federal Council of Churches officially communicated this vote to the Universalist Church. No mention was made of the appointment of a committee, and no questions were raised about when a meeting should be held. The Universalists replied that they were willing to meet with the council, and on April 18th gave the Federal Council the names of the Universalist representatives to be present at such a meeting. The matter died at that point.

Did the Federal Council ever appoint a committee to meet with the Universalists? Has the Federal Council any intention of following out the mandate of its own body in 1946? We believe that the council's administrators should give us a clear answer to these questions.

Our Divided House

F. GERALD ENSLEY

In a recent issue of *Time* magazine there were two amazing pictures side by side. One showed a mob of Viennese workers and angry housewives massed before the old Imperial Palace. The sign they held aloft summed up their complaint in one German word which needs no English translation: —*Hunger.*— The other reproduced a mountain of potatoes near Foley, Alabama. They had been drenched with kerosene by the United States Government to make them unfit for human consumption in order to keep the prices up.

These two pictures are symbols of our world. They sum up graphically the thought we would like to suggest, namely, that our civilization is a divided house, a culture riddled with contradictions.

A five letter word describes our present world. That word is "split." The world, to begin with, is split vertically into nations. At this present moment the nations are snarling at one another like dogs over bones. The world is not only divided vertically into nations, but nations are split horizontally into races. Beyond the bitterness which patriotism stirs up between nations is the venom of racial differences within the political boundaries of a country. The antipathy of white and black in this land has become on occasions as bitter as the hatred of American for Nazi in the war. Not only are nations split horizontally into races, but races are split obliquely into classes. The last fifteen years, with the exception of the war period, have seen a bitter civil war between labor and management. America is split into rich and poor. At one of our quiz shows held for the well-to-do in one of our cities the first prize was announced to be a choice of a 109-carat diamond or $50,000. That is how things stand at one end of the economic scale, while at the other statistics reveal that 40 per cent of the homes of America are without a bath tub or a shower. Not only are races split obliquely into classes, but within classes homes are split. In 1946 there was one divorce for every two marriages, and who can compute the amount of misery that dwells within households that never come to court? Not only are homes split into individuals, but within homes are what psychologists call split personalities. According to the Army statistics, approximately one draftee out of eight turned out to be a psychoneurotic. The world today is riddled with dissension. Our culture looks as though some cosmic axeman had hacked it into kindling, with deep clefts between nations, races, classes, homes, and individuals.

The thing, of course, which makes these conflicts in our civilization so formidable is the fact that modern communication is bringing us every day closer together. If you don't like another man it doesn't hurt you too much, so long as you don't have to live with him. But the irony of our time is that we have to live with people we don't like. In the old days if Americans hated Englishmen, it took six weeks to get to England and one's hate had a chance to cool off before he arrived. But that is not so any more. We are all roommates now, and there is nowhere to go for a walk to get cooled off when we disagree. We are faced with the near impossibility of living a divided life in a unitary world.

These conflicts we have been speaking of, however, are merely bubbles on the surface of our times. There is a deeper current of contradiction which lies at the heart of all others, which slowly but surely is undermining our civilization. *It is the conflict between humanism and science.* The basic characteristic of our civilization is that it glorifies man. Modern culture puts man in the center of things. Democracy is the child of this humanistic culture which says that government is "of the people, by the people, and for the people." Our civilization differs from the civilization of the Middle Ages in that we glorify man in the same way that they glorified God. What is the greatest symbol of the Middle Ages? The mighty cathedrals of Europe with their Gothic spires pointing upward to God. What is the greatest symbol of our culture? The skyscraper, I suppose. In the Middle Ages business centered in the guilds, which were semi-religious organizations. The modern unit of business is the corporation, a purely human institution. Imagine the United States Steel Corporation opening its directors' meetings with prayer! In the Middle Ages education was a religious affair. Harvard College, the oldest college in America, founded at the beginning of the modern era, when the influence of, medieval life was still strong, was built to train ministers for the church. It has at its center a beautiful chapel. Ohio State University, on the other hand, erected in the heart of the modern period, two hundred and fifty years later, doesn't even have a chapel! We need not labor the point. Our civilization is humanistic; it glorifies man; it upholds especially the worth of the human individual.

Humanism Elevates, Science Degrades

This humanistic culture, however, gave birth to science. All of the successes of modern science are the product of the spirit of freedom and emphasis on reason which came with humanism. Science has turned out to be, however, a prodigal son. She has led a mutiny against the very spirit that created her. Humanism glorifies man; he is the most important thing in the universe. Science, on the other hand, teaches that man is one of the most insignificant beings in the universe. Astronomy says he is just a gnat beside the vast cosmic spaces. Biology affirms that he had animals for his parents in the long evolutionary process. Chemistry concedes that he is a compound of hydrogen, oxygen, carbon, elements such as those of which sticks and stones are made. Psychology says that he is an organism with reflexes like those of a dog or a trained seal. Humanism elevates man, while science at the same time is degrading him. But science is now going beyond merely degrading man; she is on the way to destroy him. Man now has in his hands with the atomic bomb a means by which he can put an end to the human race. Here is the

deepest cleavage of our times, deeper than all the conflicts between Russia and America, or labor and management, or white and black. It is the division between a humanism that exalts men and a science that degrades them.

Don't misunderstand me. This is not a tirade against scientists. Some of the choicest spirits of our time belong to the household of science. No one in his right mind would renounce for a moment the conveniences which science has brought. We merely call attention to the fact that with the best of intentions science is working at cross-purposes with the humanism that is the mother of our culture.

We would not take the time to mention it if it were not for the tremendous consequences that it has for us all. The Master summed up our predicament long ago when He said, "If a house be divided against itself, that house cannot stand." When any civilization is riddled with conflicts its days are numbered, unless it overcomes its disunity. Many centuries ago Rome became divided against itself, and it went down. The Goths finally took Rome with an army that in the days of the Caesars would have been stopped in its tracks at the frontiers. Rome had been sapped with inner dissension so that she was but an empty shell. Lincoln said in his day that America could not exist half slave and half free; a national house divided against itself could not stand. We found that it was true.

If you are reading contemporary prophets, you know what they are saying. They are singing today one mournful strain: our civilization is on the way to its doom. Anyone with a grain of imagination the size of a mustard seed can realize what will be left of us all if Russia and the United States should become engaged in an atomic war. We are living in a divided house; and a house divided against itself cannot stand.

Why is our civilization divided as it is? There is a sentence in the Book of Judges in the Old Testament which puts the essence of it. Speaking of a particularly chaotic period in the history of Israel, the ancient writer says, "There was no king in Israel; every man did that which was right in his own eyes." Fundamentally, our house is divided, because we have no authority above man to which we are loyal. We have spent the last three centuries deposing royalty. In the 18th century we deposed King George. The fact we broke with England is not so bad, except that by breaking with the British Empire we embarked on a career of isolation which has been one of the major stumbling-blocks to international co-operation. In the 19th century we deposed King James. We tossed over the authority of the Bible. Up till then it was regarded as the Word of God. Today it is looked on by many as an anthology of myths and childish superstitions. At any rate, it is a purely man-made book, no different in essence from other literary productions. In the 20th century we deposed Queen Victoria. I mean we have thrown over the moral code of her period. The people in that era believed that there were genuine moral standards which they were obliged to obey. The sophisticated modern has emancipated himself from all that. "Everything is relative, you know." Just as some people like cream in their coffee while others prefer it black, so moral principles are just a matter of individual taste. The consequence is that the earth trembles today with moral anarchy. "There is no king in Israel, and every man does that which is right in his own eyes."

One of the reasons why it is so hard to save the contemporary world is that we have no central loyalty to which we will all subscribe. What have Russia and the United States in common? We believe nominally in God, but Russia doesn't. We have no common faith in democracy. Our goal is the welfare of the individual; their goal is the welfare of the society. I do not mean that we have no things in common; we do, but we are not willing yet to sacrifice for the things we have in common. We are out for the things we want; they are out for the things they want. And as long as each wants to shear the fleece of the other, there will be no peace. Why is the world a divided house today? In part, "because there is no king in Israel, and every man does that which is right in his own eyes."

What are we going to do to unify, to set in order, our divided house? The answer of religion is so trite, so old-fashioned that one almost hesitates to mention it. There is a God in this world. And we shall never have peace *until we make it our business to do not what is right in our eyes but in His eyes.* In the closing days of the Civil War, Abraham Lincoln was asked if he thought God was on his side. He answered that he was more concerned as to whether he was on God's side. Well, that is the spirit we must develop in the world if we are to have peace and unity.

God Reigns

There is a story of an old sea captain who tried to navigate his ship from stars he had painted on the ceiling of his cabin just above his bunk. Naturally he came to grief. The only way one can sail a safe course whether you are piloting a ship or a civilization is to get one's position from God's great heavens above us all.

I would not close on a pessimistic note. We often hear that this is a terrible age in which we are living. In the broadest sense that is not so. Our situation is not a bit worse than the situation Paul, Luther, and Wesley faced. The only thing they have over us is a powerful faith; the same God they had faith in is still here.

When on April 14, 1865, there came the news that Abraham Lincoln had been assassinated, it seemed to people that the foundations of the national house were shaken and that the very timbers of the roof were cracking to their fall. The nation was divided; with the great president gone who could ever bring them together? In that blackest hour of our country's history there rose a man, James Garfield, later to become president, who spoke an unforgettable word. Facing the unutterable terror of that moment of dismay, he said calmly to his stricken countrymen, "God reigns, and the government at Washington still lives."

So we can say at any moment of our destiny. However great is the disaster, however bleak the prospect, God reigns and His moral government of the universe still lives. By faith in that we can face the future unafraid.

PERSONS

Five pages of pictures of Methodism appeared last week in the German illustrated magazine *Heute*. 750,000 copies of the magazine were circulated in Germany in an effort to describe the nature of democratic institutions. Dr. Ralph Stoody, director of Methodist Information, New York, assisted in preparing the photo story.

Dr. Rolland R. Smith, minister of worship at Trinity Methodist Church, Springfield, Mass. is recovering from a surgical operation at Springfield, Mass.

Dr. Allan Knight Chalmers of Boston University School of Theology will be the noonday speaker at Kings Chapel, Boston, February 8th to 11th. Dr. Lynn Harold Hough will appear on the same series from February 15th to 18th.

Mrs. Annie L. Sproul, president of the New England Deaconess Aid Society of the New England Conference died on January 7th. The funeral service was conducted on Sunday, January 9th at her home church, Allston, Mass. by her pastor the Rev. Arthur Mansure, assisted by the Rev. Frank G. Potter and Dr. George E. Heath.

The Rev. Ambler Garnett, pastor of First Methodist Church, Holyoke, Mass. is recovering from injuries suffered when he was struck by an alleged "hit and run" driver. Dr. Garnett suffered multiple bruses and cuts as well as a leg injury. He is making a satisfactory recovery at his home, 240 Walnut Street, Holyoke, Mass.

Mr. James F. Farr, lay leader of the New England Conference has become a member of the legal firm Haussermann, Divison, and Shattuck, Boston.

The Rev. William Gunter, pastor of Old South Methodist Church, Reading, Mass. is making good recovery after two weeks of serious illness.

Birmingham, Ala. — A petition from the Birmingham Methodist Pastors' Union requesting that a non-denominational study course in the Bible be included in the public school curriculum has resulted in an authorized study by the Board of Education here of Bible courses offered in other cities.

Dr. Louis W. Norris, head of the DePauw University department of philosophy and religion, has been named treasurer of the National Association of Bible Instructors. Dr. Norris, widely-known author in the field of church publications, joined the DePauw staff in 1946. He has studied at Otterbein College, Boston University School of Theology, Harvard University and the University of Berlin. Before coming to DePauw, he was a member of the philosophy department at Baldwin-Wallace and vice-president of the college.

National College for Christian Workers, Kansas City, Mo., received $50,000.00 from the Kresge Foundation the first of January to be used toward the completion of the Anne E. Kresge Chapel. The will of the late Mrs. Kresge left an initial bequest of $125,000.00 and in 1947 the Kresge Foundation gave an additional $25,000.00. The chapel is one of the two buildings which are being erected as part of the school's fiftieth anniversary building program.

Bishop John Wesley Lord announces the appointment of the Rev. Fred E. Fox to the superintendency of the Northern District of the New Hampshire Conference, effective January 15, 1949. The Rev. Mr. Fox succeeds the Rev. Dr. Richard Kellogg, who left the superintendency as of December 1st requesting a year of sabbatical leave. The new superintendent comes to the district from a notably successful pastorate at Littleton, N. H., where he has served since 1943. While studying at Boston University School of Theology, where he received his S. T. B. degree in 1940 and his S. T. M. in 1941, he supplied the church at North Andover, Mass., in the New England Conference. Mr. Fox is married and has two sons. Since the Northern District has no district parsonage, the question where the family will live is yet to be decided.

Miss Butler Honored

M. I. W. Hermiston

Miss Clementina Butler was honored, on the occasion of her birthday, at a luncheon on January 8th in the home of Mrs. Howard M. LeSourd in Newton, Mass. Twenty of Miss Butler's friends, most of whom had been associated with her formerly in the work of the Woman's Foreign Missionary Society, came to greet her. A highlight of the gathering was a shower of gifts. As each one was opened the giver related some impressive incident from Miss Butler's life which had touched her own. Miss Butler's interest in the world-wide work of the Kingdom was symbolized by the Indian and Chinese food that was served. Two birthday cakes, one with eight candles and the other with seven, told the tale of the years — years that have been full of intense and unceasing activity. And, "the end is not yet," for though now in her eighty-eighth year, Miss Butler is still active in numerous Kingdom-building projects, besides being engaged in re-writing her father's "Life," in preparation for the celebration of the centennial of Methodism in India.

The Boston Public Library is exhibiting through the month of January in its Puvis de Chavannes and Sargent Galleries, the changing styles in book illustration in France from the beginning to the present time. The exhibit features the illustrations of Gustave Doré, Tony Johannot, Hermann-Paul, Edmund Dulac, Steinlen, and Caran d'Ache. Reproductions of pages from Pierre Le Rouge's "Mer des histoire" and from the works of Antoine Verard are shown. The history of illustration may be traced to the great illustrators of the nineteenth and twentieth centuries from the examples of craftmanship of Geofroy Tory, royal printer under Francis I; Jacques Callot in the seventeenth century; and Moreau le Jeune in the eighteenth century.

The Rev. Hayward S. Thomas, pastor of the School Street Methodist Church, Gorham, Maine, is a patient in the Deaconess Hospital, Boston, Mass.

H. Conwell Snoke, a well-known attorney in Philadelphia, was elected treasurer of the Division of Home Missions and Church Extension of the Board of Missions, The Methodist Church, December 1948, succeeding Dr. William J. Elliott, who retired after thirty years of service. Mr. Snoke had previously served as the division's attorney and assistant treasurer. Born in Philadelphia, Mr. Snoke was graduated from the Frankfort High School; the University of Pennsylvania (A. B.); and Temple University Law School (L. L. B.). He was a practising attorney in Philadelphia when he joined the staff of the former Board of Home Missions and Church Extension of the Methodist Episcopal Church in 1932; later, after the unification of American Methodist churches, he was a member of the Division staff.

At the close of its first semester for the academic year 1948-49, Boston University's grand total student enrollment is 27,678 students. President Daniel L. Marsh revealed simultaneously that this figure continues Boston University in its rank of New England's largest educational institution, and as one of the "big 20" in the United States. Included in the total figure are 18,617 regular students, 2,324 extension, and 6,737 summer term enrollees. This year's total figure exceeds the 1947-48 figure by 927 students. The grand total of veterans is 12,645.

Meet Mrs. Murphy

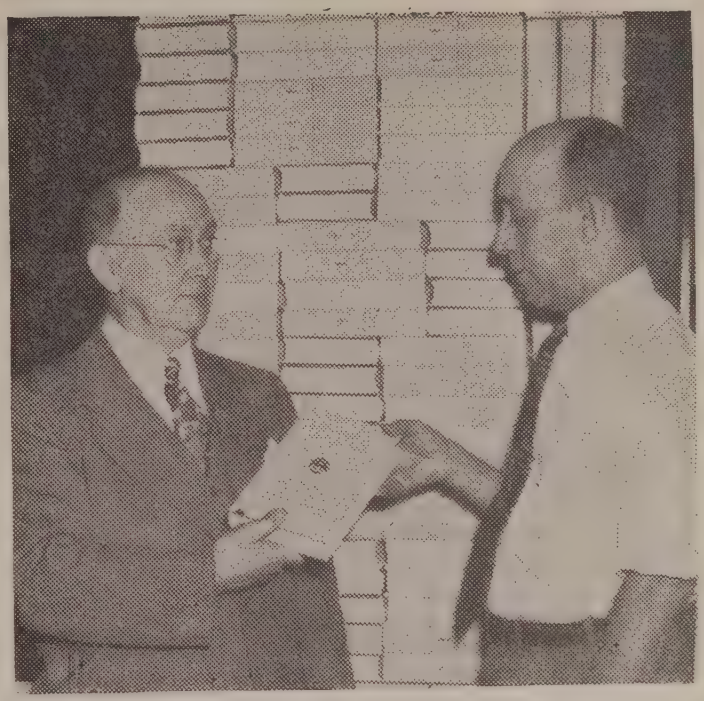
President Paul F. Douglass, of The American University, who this year is the president of the Association of Urban Universities, asked the Speech Association of America to get off its academic high horse and

meet Mrs. Pat Murphy on Bye Street where she lives. In his paper presented to the section dealing with the subject "Is Speech a Liberal Art?", President Douglass suggested that colleges leave Demosthenes in Greece and teach young people how to speak distinctly, enunciate and pronounce clearly with proper oral grammar, how to express thoughts simply in straight-forward words, and how to read aloud. Mrs. Pat Murphy, he said, gossips over the back fence, converses with the milkman, reads the newspaper to her husband, talks over the telephone, serves on a women's club committee, and teaches a Sunday school class. Her world is her quality of oral communication.

Flaying what he called "the indoor academic sport of setting up straw men and then beating these false symbols into pieces," Dr. Douglass said that the good speech teacher will produce a sensitive, understanding, communicating, responsive, and expressive person equipped to make society effective by the everyday exchange of experience in the everyday situations of living like the good citizen Mrs. Pat Murphy who resides on Bye Street.

In the course of his paper, President Douglass took sharp issue with the idea of general education as expressed in the report of the President's Commission on Higher Education. "I distinguish the meaning of liberal education from the present fad for general education," he said, "when you define the latter as teaching for survival, learning invested with a public purpose to save your skin, non-specialized and non-vocational learning which equips a man to live rightly and well in a free society. I am not too enthusiastic about education for any political purpose because I have the feeling that a society which produces sensitive, understanding, communicating, responsible, expressive persons in their own right will be freer and stronger than any generation of adepts indoctrinated with a zeal for democracy by a feeble division of the United States Office of Education or by the backwash from the Department of State's voice outside America."

Weighty Volumes Being Sent To 25,000 Methodist Ministers



CHICAGO — As the first phase of Methodism's four-year Advance for Christ and His Church opened, the Rev. Dr. E. Harold Mohn (left), executive director, handed to Jesse I. Gibson of the church's service department the first of 25,000 weighty volumes to be mailed free of charge to every Methodist minister. Dr. Mohn directed that the first book be sent to Bishop G. Bromley Oxnam, New York City, vice-chairman in charge of the Advance's world-wide preaching and teaching mission. In a letter addressed to all Methodist clergy, Bishop Oxnam points out that diligent study of the 900-page volume, "Man's Disorder and God's Design," based on the Amsterdam Assembly of the World Council of Churches, will be rewarding and spiritual background for the preaching and teaching endeavor. The bishop admits the book is heavy reading even though it is accompanied by a helpful study guide. Dr. Mohn realizes it's a heavy book too, for figures from the service department show that the 25,000 volumes when packed for shipment will weigh 34 tons and will require 1,100 mail bags and 15 trucks to carry them to the post office. Bishop William C. Martin of Dallas, Texas is general chairman of the four-year Advance.

Photo-Spreads Help World Service

In both the January and February issues of the *Church School,* published through the editorial division of the General Board of Education of The Methodist Church, there appears double spreads of timely photo pictures devoted to the work of Methodist World Service. This feature is prepared by Dr. Walter N. Vernon, Jr., editor-in-charge.

This pictorial and editorial assistance to World Service will undoubtedly be effective in helping to lift World Service giving to levels commensurate with contemporary need. The General Conference of 1948 voted to increase World Service askings one-third, and in Bishop G. Bromley Oxnam's presentation of "Objective 1" in "The Second Mile" booklet of the Advance For Christ and His Church, it is stated that, "This vital matter must be cared for by action of the annual conference and the necessary educational work to insure acceptance in the local church; and full use should be made of the great missionary conferences. . . ."

In Bishop Costen J. Harrell's "Financial Phase" booklet it is stated that, "The General Conference made clear that the causes represented in our World Service Funds are basic to the church's life, and accordingly increased our World Service apportionments 33 and one-third per cent. The acceptance of these increased apportionments by our local churches is the first financial objective of the Advance."

Especial emphasis should be placed upon the fact that this 33 and one-third per cent increase is merely to be considered a minimum. With respect to this, item 2 under "General Procedure" in Bishop Harrell's "Financial Phase" states, "The increased World Service apportionments are essential to hold the ground we have gained."

It is strongly hoped that World Service giving among our Methodist members will go considerably above the 33 and one-third per cent increase, so that the world-wide benevolence program of our church through World Service may make a real and worthy advance during the coming quadrennium.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Jan. 30.

MEETING AND MASTERING TEMPTATION. LUKE 4:1-13.

Temptations in the Wilderness

John the Baptist came out of the wilderness to announce the coming of Jesus as the Messiah. Jesus was baptized by John and went into the wilderness to prepare for his public ministry. There must have been something about the rugged wilderness of the Holy Land that produced and seasoned spiritual leaders.

After his baptism Jesus spent forty days in the wilderness. There he was tempted to use his new miraculous power in the wrong way. The temptations came in line with the duties Jesus had to perform as the long awaited Messiah or Savior of mankind.

There were three tests which Jesus had to meet in the wilderness: that he should recoil from the task; that he should misunderstand it; and that rightly understanding it, in fulfilling the duties of his call, he should use the wrong methods. These were not the only temptations Jesus had to meet for his life was full of them. But he had to meet and settle these issues first.

It was written in the book of Hebrews that Jesus was tempted in all points such as we are. In the wilderness Jesus faced temptations which go with a call to leadership. We can reasonably believe that Jesus had to face the temptations which were in line with his mission and life work. The inner struggle which went on in the mind of Jesus centered around his call to reveal the nature and will of God. It is the belief of Christians that in this Jesus was unique.

Jesus and The Jewish Hope

The Jews knew very well the kind of a Messiah they wanted. Their history as written in the Old Testament is largely one of nationalistic hopes and ambitions. They planted the seeds of nationalism in the world early and in their rich seedbed of hope the idea grew fast.

The temptation of Jesus to be the wrong kind of Messiah began in the 17th chapter of Genesis, verse 7: "And I will establish my covenant between me and thee and thy seed after thee in their generations an everlasting covenant, to be a God unto thee and thy seed after thee." This covenant between the Jews and God was the gateway to their nationalism. This furnished the Jews with the basis for their nationalism. It is this kind of a state that the Jewish kings and political leaders wanted. It does not differ from any of the types of statism or national patterns which the world has had in all ages. And it is this modern garden variety of nationalism which curses the world with hot and cold wars. For let it be remembered that people fight in wars of all kinds as nations, not as individuals. Israeli is the latest attempt of the Jews to keep the "Everlasting Covenant." But this is not the kind of nationalism God had in mind for people who establish governments.

It seems strange that the temptations of Jesus were rooted in Jewish nationalism. But this determined their ideas of a Messiah. The three wilderness temptations were really one. Jesus was tempted to become the kind of a Messiah the Jews wanted instead of the spiritual leader of the world for all time to come. The Jews wanted a national savior to establish a Jewish Empire. God wanted Jesus to begin on earth a righteous kingdom of human brotherhood and goodwill. Jesus obeyed God.

The Devil and Jesus

Luke boldly and plainly wrote that "Jesus was led by the Spirit for forty days in the wilderness, tempted by the devil." The conflict in the soul of Jesus seems to have been between the Spirit and the devil. Jesus might appear to have been a mere onlooker and non-combatant in this mighty battle. But Jesus was the one being tempted and his soul was the stake along with the Christianity that was to come. This sort of inner conflict was best described by an old country preacher who put it this way. "On every moral issue I have to meet, the devil casts one vote, the Lord casts one vote and I have to break the tie with my vote."

It was the devil who said: "If thou be the Son of God, command this stone that it be made bread." The temptation, like most we face, was opportune. Jesus was hungry and bread was a necessity. The devil is not as smart as he seems. Otherwise he would have left out the preface, "If thou be the Son of God" and simply tempted a hungry man to turn worthless stones into life saving bread.

Second, the devil tempted Jesus to use his power for his own glory. It was the old Jewish hope of a political Messiah that Jesus had to face and overcome .

Third, "cast thyself down from thence." Jesus was here tempted to quickly prove he had miraculous power. But he was not starting a circus.

The devil has many names and is hard to recognize but he has not lost his cunning. You can count on him to fit temptations to your life and work. But he is not smart.

CHRIST'S BRIDE!

MARY DICKERSON BANGHAM

Is the church, Thy Church, O God! —
Christ's Bride? —
Does she move unwaveringly at His side,
With *her* two-edged sword?
Does she always remember that this is still
A frontier world?
She, a pioneer wife?
Does she deeply know why tea-party words
May endanger . . . . *life?*

Some Men Shouldn't Drink

JAMES H. LAIRD

Several years ago a novel was published which vividly portrayed the plight of a man caught in the grip of alcohol. The novel was such a success that it was made into a motion picture, and here again "The Lost Week-end" was a huge success. In fact the novel and motion picture combined made such an impact on the public, they so graphically revealed the hell of an alcoholic's life, that one of the large distillers in the land bought many columns of newspaper space to solemnly declare that "Some Men Shouldn't Drink."

I suppose that is one of the few cases in history where a manufacturer paid thousands of dollars in advertising to convince some people *not* to buy his product. I heartily agree with the distiller's contention that some men shouldn't drink; my only quarrel as I remember the advertisement was that it was too vague. Therefore I would like to be more specific and list some of the men who should leave liquor alone.

First of all, the man who prides himself on being thrifty shouldn't drink. This is so because to drink alcohol is to waste money. Alcohol is a poison; as Dr. Haven Emerson has pointed out, "It will kill anything alive and preserve anything dead." It has no nutritional value; no vitamins, no proteins, no minerals. It satisfies the desire for food but it is not food. "Wine is a mocker" says an Old Testament writer in the book of Proverbs; it is a mocker in the sense that it makes you think you're getting something when you are getting nothing.

My father had an abhorrence of alcohol. One of my pleasant recollections is of his canvassing from door to door in our home town to secure signatures on a petition for local option. I don't know whether alcohol was a greater offense to his Christian conscience or his Scotch nature, but I do know that the consumption of alcohol struck him as a vicious example of waste and hence for him was thoroughly repulsive.

The thrifty man spends his money so he will get full value for it. I have in my library a number of books, most of them purchased during the last seven or eight years. Although I have not looked at a wine list lately, I suspect what I paid for those books would have kept me in cocktails and beer during those years. However, being a true son of my Scotch father, I consider it a far more economical investment to put my money in books whose contents are never emptied, rather than in bottles.

The thrifty man shouldn't drink because with the money that others waste on liquor he can add books to his library, or build up a record library, or finance an informative and instructive hobby like photography, stamp collecting, or fishing.

Not only should the thrifty man abstain, but the sensible man should not drink either, for alcohol decreases a man's efficiency. The British Medical Association found that a glass of beer increases the incidence of error by 21 per cent by lessening eye-hand-motor co-ordination. From the Laboratory of Applied Physiology at Yale University comes scientific proof of the well-known fact that a man's efficiency of performance decreases proportionately as the intake of liquor increases. In one experiment, pressing a button in response to a flashing light, the reaction time of the subjects was slowed down from 6 per cent to 34 per cent depending upon the amount of alcohol taken. In another experiment, the simple addition of sums was found to be more difficult after drinking; errors in reasoning increased up to 67 per cent. One of the most interesting experiments was done on students who typed. They were not professional typists, but they could type well enough to do their own term papers, etc. On taking alcohol their typing errors increased by 40 per cent while they only lost 3 per cent of their speed.

Significantly enough, although the students did not slow down very much, they typed nearly twice as poorly with alcohol as without. The reason for this is that at the same time alcohol is decreasing one's efficiency, it is increasing one's confidence. The fellow who has had a few drinks really feels that he is a better driver than he is. "Wine is a mocker" increasing the drinker's confidence while damaging his ability.

The story is told about a man who went to visit his friend in the hospital. The friend asked the visitor, "Why am I in the hospital; what happened to me?" "Well," the visitor replied, we were at a party, we had a few drinks and you climbed out on the balcony and said you were going to fly around the house." "Why on earth didn't you stop me," protested the injured one. "Oh," replied the other, "I had bet someone five dollars you could do it."

Well, liquor does that; it impairs the judgment, increases confidence and injures the ability of the drinker. So the sensible man should leave it alone.

Again, the sensible man shouldn't drink because alcohol is a destroyer of life. Statistics compiled by leading insurance companies show that drinking shortens one's life expectancy from 10-13 years. Dr. Eugene Lyman Fisk made a study of 6,000,000 policy holders and he found one-fifth more deaths than the average among moderate drinkers; and there was a 50 per cent greater mortality rate for ordinary policy holders than for total abstainers.

Undoubtedly one of the reasons for the higher mortality rate among drinkers is their involvement in automobile accidents. The National Safety Council has computed that a driver who has been drinking is 55 times more likely to be involved in a personal injury accident. Persons involved in about one-third of all fatal auto accidents have been drinking.

Then the sensible man shouldn't drink because to do so is to court disaster. According to estimates coming from the Yale School of Alcoholic studies, there are roughly 50,000,000 people in the U. S. who drink. About 3,000,000 of those are classified as "excessive drinkers," and from

750,000 to 900,000 of the 50,000,000 are alcoholics. That is to say they are powerless over alcohol, they cannot resist it, their will is paralyzed. Thousands of these hopeless cases have been redeemed by Alcoholics Anonymous. The A. A. has a list of twelve essential steps leading to new life and the first step is the recognition by the alcoholic that he is powerless before alcohol, that his life has become unmanageable. An alcoholic, therefore, is one who is no longer in control of his own life but one who has been overcome by liquor.

The life of the alcoholic is indeed a miserable one. Sixty per cent of all chronic alcoholics end their lives in psychiatric hospitals or they literally drink themselves to death. It is fashionable now to call alcoholism a disease, still no one ever caught the disease who abstained from drinking. The sensible man shouldn't flirt with a disease that can damn him. Although the chances of his ever being an excessive drinker are only one in 17 and the chances of his being an alcoholic only about 1 in 50, nevertheless for the sensible man even these chances are too great. And no physician, no psychiatrist, no psychologist can ever tell a man before hand whether he has "alcoholic tendencies" or not.

Finally, the religious man shouldn't drink. All the reasons why a sensible man won't drink are good for the religious man too, for he is sensible. However, the religious man has added motives for abstinence. He sees his life as a gift from the hand of God, a gift which he must use well and not abuse. Alcohol is a poison whose arch enemy is the brain. As we go down the scale of animals, we find that the farther down the scale an animal is the more alcohol it can stand. Man can stand less alcohol in proportion to his weight than any other animal; one-half of one per cent concentration in his blood will kill him. A man mind is one of his glories; for him to wilfully dull th mind is for the religious man a sin against God.

Then the religious man shouldn't drink because to d so would be to take food from a hungry man's mout The vast majority of alcoholic beverages comes fro grains like corn and wheat and rye and barley, etc. stands to reason that grain made into alcohol has its fo value largely destroyed (30 per cent is recovered and us as cattle feed.) We live in a time of famine when hung stalks the earth and millions are without enough to e Well, in 1946 the total grain used in the manufacture alcoholic beverages was 3,314,811 tons. This represent food enough to feed over 33 million people for a year. man who is sensitive to the dire needs of others shoulds tickle his palate at their expense.

In the last place, the religious man shouldn't drink b cause he is aware that he is his brother's keeper; he h responsibilities for his brother's welfare. "It is good neith to eat flesh," wrote St. Paul, "nor to drink wine, nor an thing whereby thy brother stumbleth, or is offended, or made weak." To drink is to encourage your brother drink, to drink is to encourage your brother to stumb to offend, to be made weak. It may be possible for o man to "control" his drinking, but his drinking may e courage another who cannot control himself to pass fro a moderate drinker to an excessive drinker to an alcohol So the religious man should have none of it. He has responsibility to God to use his life properly and not abu it, to help his fellows toward a fuller life, and to do no ing that might make his brother stumble.

Yes, indeed, some men shouldn't drink. They are t thrifty, the sensible, and the religious men among us.

God's Letters

FRANK C. LAUBACH

Greetings to my friends everywhere. For I do have dear friends in all parts of the world. No one person can pretend to speak for all of the American people, for we are from many nations and have many interests. The United States of America is indeed a cross section of the world. But one thing every American shares with everyone else in the world is a tremendous eagerness for peace, and a desire to find a way of preventing war. Americans from the President down, do not want war. We nearly all agree that only disaster can come to the whole human race with another war.

So we are praying that the United Nations may find a way to peace.

Christian people, in increasing numbers, believe that we can help the leaders of the world by our prayers. The Laymen's Movement for a Christian World, made up of business men in New York City and the United States, began a great prayer movement across America two years ago, during the Paris Peace Conference. Over half a million cards were issued urging people to pray regularly. Thousands responded. They told the delegates in Paris that they were praying, and letters of appreciation w received from world leaders.

The Laymen's Movement asked business men to vol teer to pray at Lake Success during the sessions of United Nations. Every day a few men have been sitt quietly in prayer.

During the recent Paris Assembly of the United Natio and now, American people continue to pray and to w to the delegates of their prayers. Letters of appreciat come from many nations.

The Laymen's Movement, at this time, is urging peo of all nations, races, and religions, throughout the wo to pray daily, to write to the delegates of their pray and to ask them to provide a room in the United Nati building in New York, where all who wish may go silent prayer and meditation. Personally, I shall not satisfied until ten million people around the earth h begun to pray daily that all the leaders of the world listen for the Voice of God and may do His Will. A we must add letters to our prayers. We must let God our hands to write to men who count. Kagawa said

look at my hand and tremble, as I think of what God can do, using my hand." Write to your delegate asking him to help secure the room in the United Nations' building where both delegates and visitors may go to seek God's wisdom and strength in quiet prayer in the midst of problems that are too great for human handling.

In this vast world of diverse interests and ideas, there is more need for discovering the Will of God, and doing it, than ever in all history. The jet plane and the atom bomb have placed us at each other's mercy. It is as though God had at last lost His patience with our selfishness and pride, and was saying through these new inventions, "Join hands and work with Me for the good of all mankind, or destroy yourselves. Rise to a new level, or perish." These leaders must be larger than any selfish interests, they must be larger than any *one* nation. They must be as large in their sympathies as the whole world.

Many of us in America are also intensely interested in another stupendous movement which is sweeping across the world. This is the immense new passion for education. The schools and colleges of every country are crowded.

Three out of every five people in the world do not know how to read. There are over one thousand and two hundred million illiterates in the world, chiefly in Asia, Africa, and Latin America. Literacy — teaching them to read — is the first step in education. It has been found possible to supplement the work of schools by calling for volunteer tutors, and asking "Each one to teach one," as a patriotic service, at home without pay. This enormously reduces the cost of teaching adults, for there is no need for school buildings or paid teachers, only the small cost of supervision and textbooks. In theory, a country could, by geometrical progression, eliminate illiteracy in five or ten years.

Over 250 million adults have learned to read in the past 25 years, besides the countless millions of school children. Russia has taught 100 millions, China 50 millions, Mexico is teaching over a million a year, and so is Brazil. Nearly every country in Latin America has a strong campaign. There are many vigorous campaigns in Asia, Africa, and the Islands of the Pacific.

UNESCO has adopted literacy as the first step in fundamental education.

Illiterates are eager to learn when they know that it is simple and swift. The one thing they want more than anything else in the world is not charity, but to rise out of their poverty, sickness, and despair to health, security, and well-being. They believe that education is the only hope for themselves and for their children.

Is this stupendous educational program good or bad? It may be either. Knowledge is power. In a *good* man it is power for good, in a bad man it is power to work mischief. It is like atomic energy, the servant of man's will for *better* or for *worse*.

An illiterate man can do no damage outside his small area, no matter how vicious his will may be. But, if he becomes educated and masters our modern science, and controls our terrible modern weapons, his character must be educated, or he can do infinite harm.

Lecomte de Nouy in "Human Destiny" says: "Intelligence alone, if not subjected to moral values leads to monstrosities." And then he says, "The conflict between pure intelligence and moral values has become a matter of life and death."

There is no good way to train character save through religion. Arnold Toynbee rightly says: "The brotherhood of man is impossible unless men are bound together by belief in God."

This is why many of us are laying great emphasis upon religious training and especially upon textbooks which shall develop love for God and for man.

Some of you are saying: "After people learn, what will they read?" That is the question which gives us the greatest concern. We need many writers who can make *goodness* fascinating. This *can* be done but it is a high art. Goodness *can be* made fascinating. "Pilgrim's Progress," packed with adventure and inspiration, was for a hundred years the book most read, next to the Bible.

One must confess that at the present time, a river of evil reading matter in greater volume than good seems to pour into countries, following each literacy campaign. We who want to save our world from disaster must begin to print good newspapers, magazines, and books attractively with beautiful illustrations. And they must be cheap enough for the new literates to be able to buy. Thus good reading will make literacy a blessing and not a menace.

Education gives us the power to lift the world to higher levels than it has known in all history; or, education has the power to destroy the human race, if men turn their new-found weapons of destruction against one another. It is a terrible hour in which to be alive. All men of good will must be more active than ever before. No man who loves his fellows and sees truth, dares to be asleep now, for today more than ever in history, it is true that "eternal vigilance is the price of liberty." As we say in America, "Freedom is everybody's business." Man must earn freedom by praying and acting in harmony with the laws of God.

Our part is simple: to be everlastingly on the job of praying and helping need, and letting God write letters using our hand, to the men who are carrying the world's load.

A CHILD'S PRAYER

Now I lay me down to sleep
"I pray Thee, Lord, the souls to keep
  Of other children, far away,
Who have no homes in which to stay
Nor know where is their daily bread
Nor where at night to lay their head
But wander through a broken land
Alone and helpless —
Take their hand!"

This prayer was included in a message of thanks to the Methodist Committee for Overseas Relief from some German children. The author's name is not known. It was taken from a printed leaflet by Das Hilfswerk, and addressed to "Dear Christians in America, dear helpers big and small."

On A Wide Circuit

W. W. Reid

How Big a Church?

In the language of the day, I believe the members of the Seventh-Day Adventist Church in Hyattsville, Maryland "have something."

This church was built ten years ago — a beautiful stone structure — to serve 300 members. It is said that many of the members were "refugees" from the larger and colder churches of nearby Washington, D. C. They wanted a small "homey" family church, one that would minister to them all and to this suburban community. Now, after ten years, the church "tailored" to 300 members could no longer adequately care for all who wanted to join.

But the members, remembering their own experiences, decided not to enlarge their church. Instead, they raised $12,500 and began the erection of another church, for 200 members, at Decatur Heights, Md. — another Washington suburb nearby. Construction costs were kept low by thousands of dollars worth of donated skilled labor. Some thirty families from Hyattsville church joined the Decatur Heights church when it opened on New Year's Day; other families from the neighborhood are joining; a few years hence, according to plans, Decatur Heights will add another small building; later, perhaps, it will have an "offspring" in some other growing community.

"Never put up a 'big' church, and don't enlarge the one you have," is the philosophy of experienced Hyattsville Adventists, as expressed by Elder Russell Quackenbush. "Instead, when you get crowded, build another church in a nearby community, and let your overflow members go there." He holds that big churches tend to grow cold and formal; that members are easily "lost;" and that in the small church everyone is kept busy.

Is there not something here that leaders of city churches (especially), and church extension officials, and those charged with responsibility for city church administration might well ponder — and act upon?

Suppose, instead of pouring great funds into costly edifices in our cities, smaller neighborhood churches were developed. Would not more people be held together in such churches by fellowship, and activity, and *their own personal service?* Would not the neighborhood community within the scattered city — especially its youth — be better served? Would not new thousands of people, not now in any church in a city, find home, and friends, and interests, and place to worship and learn and grow — people who are now nomads religiously, refugees religiously, or illiterates religiously? Many of them were in small churches in their youth. And when city populations shift — and the neighborhood is no longer 100 per cent Anglo-Saxon descent and Protestant — could not a church planned for 300 or 500 members adjust itself to new needs better than could some empty and costly-to-maintain, and architectually-grotesque edifice which a missionary agency would have to operate for years to come?

Perhaps we all need to study just how large a church can be and still be effective, still radiate spiritual warmth, give adequate instruction to individuals, render neighborhood-changing service, and give every member opportunity to render a ministry and to have the sense of belonging and being needed.

And suppose every church came to feel that it was not really fulfilling its mission unless it had started at least one other church in another neighborhood! That would be true apostolic succession!

Communism Called Number One Rival Of Church

Buck Hill Falls, Pa. (RNS) — Marxian Communism has become the "number one rival" of the Christian church in the effort to "win men's minds and hearts," it was stressed in a report presented to the 55th annual meeting here of the Foreign Missions Conference of North America.

The report, entitled "Recommendations on Missionary Policy in the Christian Approach to Communism," was drawn up by mission officials and presented to the delegates by Dr. Wynn C. Fairfield, conference secretary.

In a brief preamble, the report asserted that Communism's "Godless humanism has won adherents and inspired many of them with a passionate devotion almost religious in quality."

"Not since the spread of Islam in the seventh and eight centuries," it stated, "has the church met such a combination of fanatical zeal and political expansionism."

By comparison, it added, "the religious which have been the principal obstacles to the spread of Christianity have become far less important for the missionary."

A "pro-Christian, not anti-Communist," approach to the problem was urged, but the report warned against a "wait and see attitude" on the part of the church.

"A small beginning and slow progress is not to be feared," it said, but "to stand still at this time is to risk losing perhaps our greatest Christian opportunity by default."

According to the report, the church must face realistically the fact that "Communism has spread with the speed of lightning because it offers the world's underprivileged masses a great and immediate hope of freedom from their bonds and disabilities and the betterment of their estate."

The report advised missionaries in areas of Communist "penetration" to lower their standards of living because comfort, security, and a high standard of living erect a barrier between missions and the poverty-stricken masses whom they serve.

Missionaries may also have to make other "serious readjustments" in personal living habits and plans, the report added.

"Some men may feel called to foreign marriage in order to serve areas where wives and children cannot go," it stated. "Others may follow Paul's example in making their missionary work possible by a trade or vocation."

The ministry of the Christian church in Communist-dominated areas, the report stressed, is so urgent that it must be continued regardless of any prohibiting circumstances.

"It might even be necessary, in a given area," it was declared, "for the Christian church to sever all ties with its mother church and become entirely independent."

The report proposed that special courses on Marxist philosophy be made available to new missionaries, students from overseas, and missionaries on furlough.

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Christians Urged To Make Rights Declaration Effective

Buck Hill Falls, Pa. (RNS) — Christians throughout the world were urged here to co-ordinate their resources to make the Universal Declaration of Human Rights, recently approved by the United Nations General Assembly, an effective instrument.

The advice was given by Dr. O. Frederick Nolde, of Philadelphia, secretary for international affairs of the World Council of Churches, in an address to the 55th annual meeting of the Foreign Missions Conference of North America.

Stressing that the declaration "can have just as much significance as the nations and peoples of the world seek to give it," he called upon Christians to give it their full support.

"They should see the values which already have emerged and capitalize on them," he

aid. "Furthermore, they should recognize he potential values for the future and seek o bring them to reality."

Dr. Nolde warned that when international documents such as the Human Rights Declaration are under preparation the churches 'cannot afford to assume they will prove insignificant, and ignore them."

Rather, he asserted, assistance should be ent to secure the best provisions and then 'every effort" should be exerted to make those provisions effective in society.

He also stressed the importance of the work undertaken co-operatively by the Foreign Missions Conference and the Federal Council of Churches in the fields of world order and human rights, and advocated expanding and strengthening these endeavors.

The Homemaker's Corner

Mrs. Harry A. Burnham

A Book for "Shaking Faith."

Last week Romeyn Berry's essays were mentioned in this column. The result of thinking about his writing was to send me to my collection of them in a much-used scrapbook. I came across some delightful remarks about a book of which he says: "On the basis of its usefulness to man, I am not sure that it doesn't stand as second only to The Book — surely as a builder up of shaking faith."

The book he means is the perennial seed catalogue. As he says, it usually arrives on the coldest, snowiest day of the winter, but once its pages are opened and one sees the wonderful samples of perfect fruit and vegetables, and revels in great rows of zinnias, delphiniums, dahlias, and all the delicate annuals which one may have all wrapped up in one package to sow broadcast and await unbelievable (word used thoughtfully) results, it is spring in one's heart.

We are at it again. No matter that last year's garden was not exactly a success; forgotten are the backaches, the bugs, the cutworms, the crows, the too wet, or too dry season. It's going to be different this year.

To quote Mr. Berry again: "We shall be at it again with our hopes aflame because the postman has brought us this book through the January storm. You, my agricultural brother, will be at your proud responsibility of helping the Holy Earth again to fill a hundred million hungry mouths and I, in my small way, will be at it confident of achieving at last an Imperial Scarlet Sweet Pea that bears some slight resemblance to the one on page 68."

The seed catalogues are also good for those of us who once had gardens but who now have them only in memory. Memory Lane is a happy one down which to wander in a seed catalogue.

FOR AS THE BODY IS ONE,
AND HATH MANY MEMBERS,
AND ALL THE MEMBERS OF THAT ONE BODY,
BEING MANY, ARE ONE BODY:
SO ALSO IS CHRIST.

The Spirit of

RACE RELATIONS SUNDAY

FEBRUARY 13, 1949

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Board of Education of The Methodist Church

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It might be wise when ordering seeds to think about a "giving garden" for friends who may need the cheer of a bouquet, or a church garden, for Sunday services, or a cutting garden for the home. There is nothing like a garden plot for the children. It serves both as pleasure and discipline. Gardens don't grow without constant care, you know.

Condemns Clergy Euthanasia Petition

Chicago (RNS) — A statement condemning the stand of 379 Protestant and Jewish clergymen who recently petitioned the New York State Legislature to pass a law permitting voluntary euthanasia was issued here by Dr. John W. Behnken, president of The Lutheran Church-Missouri Synod.

Declaring that the proposal violated "all principles of Scripture," Dr. Behnken described euthanasia as "a denial of the sacred right God has reserved to Himself of creating and terminating human life."

The 379 clergymen had proposed that voluntary euthanasia be allowed for an incurable sufferer when authorized by a court of record upon receipt of a signed and attested petition from the sufferer and after investigation of the case by a medical committee named by the court.

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Getting a Kick Out Of Life

William L. Stidger

Now Is All We Really Have

Thomas Dreier now and then turns up with a gem and in "The Vagabond" I find this one:

"Charles F. Kettering says the reason he is so interested in the future is because he expects to spend all the rest of his life there. Actually he will do nothing of the kind. He will always spend his life in the present; the now. The future has and will never have existence. Only the present, or the now is real. If it is heaven you want to live in, you'd better start living it right now. There is no future life. There is only present life — now. If you live a million years, that will still be *now*."

Let's tie up that modern philosopher's words with one of my favorite quotations which I have hanging on my walls. It comes from the Sanskrit and is especially appropriate at the beginning of each year's thinking:

"Listen to the Exhortation of the Dawn!
Look to this day!
For it is Life, the very Life of Life.
In its brief course lie all the Verities and
Realities of your existence:
The Glory of Action,
The Bliss of Growth,
The Splendor of Beauty:
For yesterday is but a Dream,
And To-morrow is only a Vision;
But To-day well lived, makes
Every Yesterday a Dream of Happiness,
And every To-morrow a Vision of Hope.
Look well therefore to this Day!
Such is the Salutation of the Dawn!"

College Leaders Hear Plea For Religious Instruction

New York (RNS) — A program of religious instruction from grammar school through college, to be given by educators "with large sympathy for the churches," but not by clergymen, was urged here at the anual meeting of the Association of American Colleges.

Dr. Kenneth I. Brown, president, speaking before 600 college presidents and other educators, denounced "nationalistic secularism" as America's worst enemy and asked that the public schools teach religion as "a part of the American heritage."

Dr. Brown is also president of Denison University, Granville, Ohio.

"Our system of public education for the past century," he declared, "has been purposely and definitely secular. We have presented at all educational levels the body of our factual knowledge without any reference to religious faith or ecclesiastical creed.

"We said that we left religious training to the churches. We said we believed in the complete separation of church and state, which we apparently interpreted to mean, too often, the complete separation of religion and organized communal living.

"Our Catholic friends," he continued, "with deep concern over the divorce of religion and education, have set up their own educational system. Our Protestant friends, less fully aware of the implications of what was happening, accepted the situation as the only possible agreement and, except in rare situations, did not establish their own preparatory schools. On the collegiate levels during the last centuries, they were more active.

"But what we as Americans and American educators failed to see was that there is a vast difference between the presentation of the faith of a particular religious body and the understanding of the place that religion per se has played in the centuries of culture, both in Europe and America.

"We have been bitterly blind to the place which religion should have in education, entirely apart from things ecclesiastical and denominational.

"We have said that the division could not be made between religion as a cultural factor and religion as an ecclesiastical embodiment. I ask you to consider whether the time has not come straight through our educational system from top to bottom to ask our leaders to lend their best minds to see if such division cannot now be made.

"And I suggest that those who struggle with the division be the educators, not the churchmen of any party, but the educators with large sympathy for the churches."

Dr. Brown said the problem primarily concerned the state and tax-supported institutions or the privately-endowed independent colleges.

"It is the problem," he said, "of a truncated, secularized culture as the pattern of our basic teaching — a culture which, as education presents it, fails to provide any place for the forces and importances of religion, as with a studious effort, it eschews the narrow denominational or the properly ecclesiastical aspects."

Dr. Brown declared that the public schools "have pretended not to know that there was such a thing in life as religion," adding that where they were forced to acknowledge its existence "they argued for a neutrality which 'heard nothing, saw nothing, knew nothing.' "

He attacked the public college on the same ground, saying it "does not know there is such a thing as religion in American society."

"I pause at once," he said, "to recognize the valiant work which is being done on our campuses by church groups, Hillel clubs, Newman clubs, Wesley, Roger Williams, Westminster clubs.

"But these efforts, desirable though they are, and successful though they be, are nevertheless peripheral, circumferential, apart from the curricular body of knowledge which is central to any educational institution. You cannot do justice to our American culture and keep religion as an elective on the fringe of the campus."

Dr. Brown maintained that the omission of religious instruction had been brought about by a misinterpretation of the words of the Constitution calling for separation of church and state, and by a stubborn refusal of both churches and educators to make the distinction between religion's cultural and ecclesiastical aspects.

Declaring that the Supreme Court recently affirmed the position that religion is not to be taught in the public schools "by the church," Dr. Brown said:

"At no time is the school to offer religion in such a way as to promote the 'establishment of religion' through union of church and state. But the time has come when the Supreme Court of our land might well be called on to pass upon the constitutionality of a procedure whereby our schools and our educators, without ecclesiastical or denominational preferment, would recognize that American culture without the presentation of religion is emasculated and feeble and unworthy."

Advocating that religion be given a place in "our accepted curricula comparable to the place now occupied by the sciences, the social studies, and the humanities," Dr. Brown said:

"Religion is no more 'a hot' subject than economics and politics; our educational system has disciplined itself to teach these debatable subjects with sufficient objectivity, and the student is given the materials from which he can make his own reasoned judgment."

Wonderland

An exhibit of the "Alice in Wonderland" panorama worked out in exquisite detail by Louise Stimson will be on display in the Young People's Room of the Boston Public Library through January 31st. Miss Stimson began to gather her material for "Alice in Wonderland" in 1941. The location was mapped, and into a light wooden frame went her ideas. Then followed the backdrops and the ground each made of cardboard. Where the earth was to be uneven, Miss Stimson raised the sections by placing blocks of wood under another layer of cardboard.

When one sees the exhibit, it is hard to believe that all the different characters have grown from a flat piece of cardboard which has been built up with a fine mixture of plaster-of-Paris material and glue, filed into shape with an emery board, shellacked, and painted.

Texas Women Aid Blind In China

One hundred and fifty miles southwest of Shanghai, in the old walled city of Huchow, a veteran Methodist medical missionary is pondering the statement: "Never underestimate the power of a woman . . . or her memory either."

Dr. Fred P. Manget, head surgeon and director of the Huchow General Hospital, this week will receive a check for $2,000, the gift of two elderly Texas women who believe that the answer to Communism in China is a bigger and better demonstration of Christianity.

Twelve years ago at a church meeting in Houston, Mrs. E. W. Kimble, wife of the late Dr. E. W. Kimble of Gorman, Texas, heard a lecture on Methodist medical missions in China by Dr. Manget, then home on furlough. Mrs. Kimble went home from the meeting and changed her will, leaving a generous portion of her estate to the work of Chinese medical missions.

Shortly after celebrating her 83rd birthday, Mrs. Kimble decided "not to wait until I die" to share her worldly goods. To Dr. R. Morris Paty, medical secretary of the Division of Foreign Missions of The Methodist Church, she sent a check for $1,000 "to be used by Dr. Manget in his work in Huchow."

From Dr. Manget came warm words of thanks to the woman who had remembered his lecture of twelve years ago. He told her of his keen interest in the treatment of eye diseases of which China has many varieties and many sufferers.

Mrs. Kimble began to spread the story of Dr. Manget's work among her friends in Gorman. Last week the Division of Foreign Missions received another check for $1,000 this one from 95-year-old Mrs. N. E. Askew also of Gorman. Nearly blind herself, Mrs Askew has asked that her gift be used by Dr. Manget in the relief of Chinese sufferers of eye diseases.

Headlines In Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, New York.

A Negro bishop has announced that there ill be no racial segregation in his churches. shop D. Ward Nichols of New York sent letter to 400 pastors of the African Methlist Episcopal Church with the declaration at "the doors of our church are open to all ankind without regard to race or color." ishop Nichols commended the Federal ouncil of Churches of Christ in America or the statement on human rights which it sued last month when it met for its annual ession in Cincinatti. "The African Methodt Episcopal Church," said Bishop Nichols, has always been open to all humanity and hereby reaffirm the doctrine of the Fathers f our church and state that . . . all who ome to our doors will be welcome."

The Foreign Missions Conference has been neeting every year for more than a halfentury. The meeting just ended in Buck Hill Falls, Pennsylvania, was number fiftyive. More than one hundred missionary organizations are members of this conference which serves to correlate the missionary acivities of all concerned.

One who has not followed the growth of the church in the past ten or twenty years would not expect the churches to be dealing with the issues of our society in the energetic manner followed by the Missions Conference. But it was a rugged conference and it produced definite results. For example, on the hot question of Indonesia where the Dutch Government and the people of Indonesia have been locked in conflict, the conference said, "(The Netherlands) in the past has been noted for its devotion to Christianity and democracy, (but it) has shocked the world by its refusal to comply with the United Nations directives against waging aggressive warfare against the Republic of Indonesia." It then passed a resolution asking that all Marshall Plan aid to Holland be suspended until the Netherlands complies with the demands of the United Nations. In passing, we may observe that this is pretty strong language for a church group.

In another resolution the Foreign Missions Conference asked its member bodies to work for changes in our present immigration and naturalization laws, the position of the conference being that a sound national policy would require removal of discrimination in those areas. Favor for the Judd Bill, now being discussed in political circles, was expressed.

The Foreign Missions group heard Dr. Ralph Diffendorfer of The Methodist Church declare that Africa, Asia and the islands of the sea are the new frontiers of the church, and he further said that millions of people on these new frontiers are ready to accept whatever philosophy of life which holds the most promise for them.

The complexity of the international situation was examined from several angles by the ministers of the Troy Conference of The Methodist Church last week. More than seventy ministers from Vermont and upper New York State met in Calvary Methodist Church in Albany for three sessions devoted to the international dilemma. Speakers at the seminar were: Professor James Morley of Union College who spoke on the Political Dilemma in the Orient. Professor Robert Rienow of State College for Teachers and Mr. Fred Warner Neal, assistant commissioner of education for New York State, discussed western and eastern European problems. Action through the United Nations was discussed by Professor Wallace Taylor of State College, and action through the churches was discussed by the Rev. Jack McMichael of the Methodist Federation for Social Action.

The Congregational Christian Church was supposed to complete its vote on whether to merge with the Evangelical and Reformed Church. The latter church has already written its okay on the merger. The Congregational Christian Church was supposed to have a 75 per cent majority in order to make the merger effective. Voting so far indicates a little less than 73 per cent for merger. However, in spite of the 75 per cent rule, the merger may go through because the General Council of the church is given power to make the final decision, and it may be that the council will feel the vote is close enough to insure a satisfying union.

Several ministers were beaten by thugs when they visited a nightspot in Miami, Arizona. They had been told of illegal conduct in the place and when they went to see for themselves, they were assaulted.

In Reno, Nevada, the ministerial association has discovered that there are four marriages in Reno for every divorce. Therefore, they have drawn up a resolution which requires all of the ministers to engage in a self-enforced restraint in performing marriages; and with a self-imposed promise to keep the performance of a marriage ceremony on its sacred level.

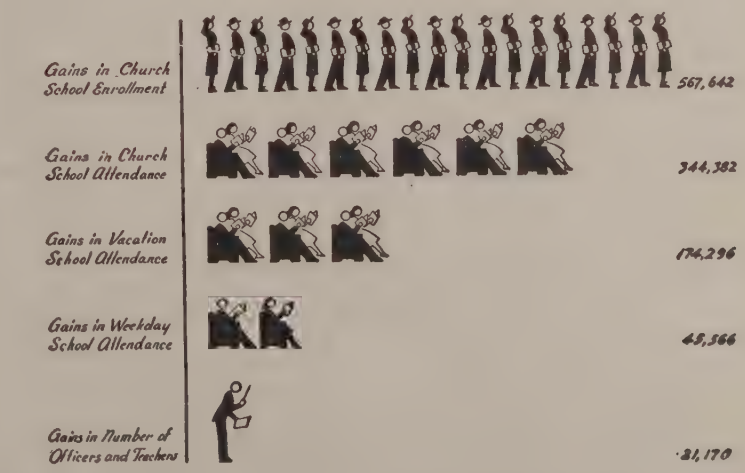
Another state hospital has opened its doors for the training of ministers. This time it is the New Hampshire State Hospital which will conduct its new training program in co-operation with the National Council of Clinical Training.

Ministers who qualify for enrollment in the training course will spend three months in their internship, and during that time will live at the hospital, attend clinical lectures each day, and carry on a schedule of pastoral ministry.

Also, in the State of New Hampshire, it has been ruled that state employees who present a certificate of illness signed by a Christian Science practicioner will receive the same considerations as if it had been signed by a physician.

Charlie McCarthy has his counterpart in a dummy who goes to Sunday School in Lynn, Massachusetts. The Rev. Willis P. Miller of the First Christian Church there is a talented ventriloquist. His dummy is named Victor. The ventriloquist pastor seats Victor on his knee and begins the Sunday School lesson. Victor wisecracks and comes up with absurd questions and answers. By correcting the dummy, the minister believes that he may also correct his student audience. At any rate, he does not have any trouble in holding the attention of the youngsters.

More Pupils—But Are There Enough Teachers?



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Books Reviewed

"The Pilgrimage Of Peter Strong"

Paul Geren is the author of "Burma Diary." The direct method of testimony in that book is superior, I think, to the indirect used in this new one. Peter Strong is, says the author, "Everyman," and this is the story of his spiritual pilgrimage. The actual sequence of events is, of course, autobiographical, and the book is dedicated to his father and mother.

I think it fails, however, to lift the personal into the pattern. It would have been excellent reading in the personal, but it does not carry conviction in the universal.

Born just before the first German war, his life carries us through the experiences and the emotions of the intervening years to the present. America, the East, Europe from its background; religious life and thought its true content. There are noble moments of sacrificial insight, as when death is faced as an immediate possibility on the battlefield, with the peace of eternity clearly felt. But let Mr. Geren leave the indirect in his writing and return to the direct, and then we shall have better books from him. — Harper and Brothers: New York, Price $2.75. Reviewed by E. P. Booth.

"General Evangeline Booth Of The Salvation Army"

Here is a good book about a great woman. Everyone interested in the work of religion in the last half century should read it. There are items of controversy to be considered in any review of the Booth family; highminded, prophetically conscious, intensely serious, as they all were. In this area this book sets forth quietly and carefully the issues as Evangeline Booth saw them and handled them. But not in the area of these controversies is the Booth family contribution to be judged, for these really belong to the accidental. The Booth family is finally to be seen in the total impact it made for Christ upon the world. In the real matters this is a heartening story.

Mr. Wilson's book is detailed enough to give a fair view, and condensed enough to permit the reader to see the whole life. William Booth's daughter was equal to her destiny.

Evangeline Booth refused to do this task as an autobiography, but Mr. Wilson has had access to her vast and authoritative correspondence. He brings us in this book an authentic portrait, and it is of a great lady ceaselessly at work with gifts of imagination, love, and executive ability, in the task of the kingdom on Earth. Let every one read it! — By P. A. Wilson. Charles Scribner's Sons: New York. Price $3.50. Reviewed by E. P. Booth.

"Lincoln And The Preachers"

Dr. Jones, minister emeritus of the Central Woodward Christian Church in Detroit, is a Lincoln student of many years. His reputation among Lincoln men is for good work. We welcome his effort to bring together some of the scenes when Lincoln and the preachers met and influenced each other.

This reviewer has long been of the opinion that it was to Lincoln's credit that he conducted himself as he did with regard to the church. The whole period of church history in America from 1800 to 1900 needs thorough study in relation to the ethical and social problems of the expanding nation. But no historian seems interested in anything but the records of the expansion. The fact that Lincoln refused to be engulfed in that expansion, but stood like a rock while it flowed all around him, should be enough to indicate there is a rich field of study here. This present book is good. It gives us many facts. But it is not critical, in that it seems to be driving at the same old thesis: Even though he wasn't a member of the church, he was still a religious man, etc.

This is the best book we have had on Lincoln's actual religious thought, because it presents some of his connections with religious men. There is much else in the book, however, for we have many insights into the preachers of the time. An excellent appendix lists, almost in completeness, the preachers who directly appear in the Lincoln story.

A tender and reverent atmosphere pervades the book and Dr. Jones has earned a word of thankfulness from us all. — By Edgar DeWitt Jones. Harper and Bros.: New York. Price $2.50. Reviewed by E. P. Booth.

"Morals And The New Theology"

This Mr. Lewis, who is professor of philosophy at University College of North Wales, Bangor, is not to be confused with Mr. C. S. Lewis, who teaches at Oxford. The books are farther apart than the universities, and all to the credit of H. D. Lewis. For some time now we have been subject to the obscurantist, retreatist, professional pleas of neo-orthodox and neo-catholic and crisis theologians represented by Barth in Europe, Micklem in Oxford and Niebuhr in America. We have longed for a new light, from sources which weren't afraid of the past, and were interested in sound and essential ethics instead of in professional theses. We have had such leadership from Brightman in Boston and from the Chicago Hartshorn.

Here from the Welsh professor comes this brilliant and incisive call to a coherent and experimental overhauling of our outworn theologies. This reviewer rejoices in the exact and accurate way he calls the turn of ignorance and prejudice on the new theologians trying to maintain the dead theologies. This is a fresh wind, blowing the simple propositions of accepted ethics through the hall of theology where God hides behind the ancient doctrines of Paul and Augustine and Calvin. Is it not strange that a generation of theologians cannot arise strong enough to release us from Genesis and Paul? Well then let the philosophers do so. It is a small book (160 pages) but it is a book of deep thought sound principles, and it has an ethical core.

We shall have the new synthesis of religious thought of which we stand in such need, when "the ultimacy of ethical truth, for finite thought, is clearly perceived, when ethics, as Kant said of the good will, is made to shine like a jewel by its own light . . . then, and then only." "Amen," says this reviewer. — Harper and Bros.: New York. Price $2.00. Reviewed by E. P. Booth.

"The Africa Of Albert Schweitzer" "On The Edge Of The Primeval Forest" And "More From The Primeval Forest"

Information concerning Albert Schweitzer continues to fascinate us. These two books are good books for the Schweitzer lover. The second, that published by MacMillan, is a much needed reprint of the great books of 1922 and 1931. The publishers considered bringing the story up-to-date by the inclusion of the now famous reports which have been circulated from time to time. It is a pity that they were not able to do this. As it is this publication simply gives to the public in one format, reprintings of the earlier books, illustrations and all. It is good to have it thus, for the earlier ones are scarce.

The book by Joy and Arnold is a report on Africa and Schweitzer based upon a trip they shared in 1947. Mr. Joy is a lifelong admirer of Schweitzer and last year edited the "Schweitzer Anthology," while Mr. Arnold is editor of the Beacon Press. Many excellent illustrations are included, Mr. Joy himself having been the photographer. The total effect of the book is that of a thorough and worth-while introduction of the land and the work that surrounds Schweitzer at Lambarene. It is exceptionally well-done reporting. It is uncritical in the sense that the authors are thoroughly in sympathy with the man and the work, a sympathy which the reviewer shares. But it has a higher kind of criticism in that it shows faithfully the actuality of the life, both in text and photograph.

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The book closes with a six page essay by Schweitzer himself on the state of the problem of imperialism and colonialism. This contains some very careful observations, based upon an unchallengeable experience, which should give cause to us all to proceed with caution as we release the habits and customs of the long trained Western European countries upon the but newly-opened lands and peoples of Africa.

These Schweitzer books are welcome and needed. — "The Africa of Albert Schweitzer" by Charles R. Joy and Melvin Arnold.— Harper and Brothers and the Beacon Press: Boston. Price, $3.75. "On the Edge of the Primeval Forest" and "More on the Primeval Forest," in one volume by Albert Schweitzer. — MacMillan Co.: New York. Price, $4.50. Reviewed by E. P. Booth.

"Cry, The Beloved Country"

The editor did not ask for this review, but I am writing it because I feel that every preacher and laymen should read Alan Paton's tender and moving novel. How many times, in these barren years, we have wished that someone might write a truly great story about the life and character of a Christian minister. Of course, Cronin did it magnificently in "The Keys of the Kingdom," but his successors have produced little that was exciting.

But Paton, in the person of the aged Zulu Anglican priest, has portrayed a heroic figure, heroic in humility, in patient suffering, and devotion to God. The account of his search in Johannesburg for his wayward son and its pathetic outcome, for all its simplicity, is a dramatic and suspensive story. The people in it are genuine and the action is against the backdrop of the great evils of our time, as they find their special incarnation in the tensions of life in South Africa. Here is great writing, the kind that does not have to stoop to profanity, sex revelation, nor any of the tawdry devices of the average novel for holding reader interest. Christlikeness and Christian virtue are allowed to shine forth without sentimentality or fake piety. Seldom has the simple Christian ethic been handled more convincingly.

The central theme of the book is the erosion of both soil and soul that modern man and civilized living has brought about. The tradegy of the story lies in the fear that keeps men from righting wrongs, from doing justice, from acting with faith and courage to undo the disaster already wrought. Without seeming to do so, Allan Paton analyzes the effects of poverty and prejudice, of wealth and power, and puts over against them the power of Christian solutions. The reader cannot escape the fine passion for justice that must have consumed the novelist's soul as he wrote. One feels that he would like to know the author, even as he would liked to have met "Rev. S. Kumalo," his hero. — By Alan Paton. Charles Scribners Sons: New York. Price $3.00 Reviewed by Clarence Avey.

"Selected Poems Of John Oxenham"

One of the most widely read and appreciated devotional poets of this generation has been William Arthur Dunkerly, whose pen name was "John Oxenham." But comparatively few of his readers knew his real name or his story. This volume puts us in debt, both to the compiler of his poems and to his daughter, Erica, who gives us a moving biography of her father's life and literary achievements as a preface to the selected poems.

Oxenham turned from an early business career to literary efforts, writing at first short stories, then novels, and finally poetry. Forty-four novels, ten books of verse, and other religious books, are the sum of a busy and active life. The charm of the poetry of John Oxenham lies in its simplicity and unpretentious qualities. He had genuine love of people, and his poems breathe a warm and simple message that commands them to ordinary folk. His hymn, "In Christ there is no East or West," is an established favorite.

These poems are dedicated to a conviction that "God Is Good," and they seek without hesitation to publish that creed to all the world. Lay readers will find great comfort in Oxenham's verse. Preachers who like the symphonic style and method will find many a "sermon starter" in this book of appealing poems. — Edited by Charles Wallis. Harper and Brothers: New York. Price, $2.00. Reviewed by Clarence Avey.

"Preaching And The Dramatic Arts"

This volume is dedicated to the idea that what is needed is not less preaching, but preaching which is more alive because of its use of dramatic possibilities in pulpit address. The author, who is a Methodist minister, has provided an effective discussion, both of the theory and the practice of the dramatic quality in preaching. He begins with a brief discussion of the function of preaching, in which the atmosphere created by the preacher himself is emphasized. The relative values of reason and imagination are discussed. The chapter on "The Psychology of Influencing Character" contains valuable suggestions. Chapters that follow give many helpful leads on the use of story material, the means of developing and holding attention, "the poetic touch," and the elements of creative delivery.

The title of this book is immediately appealing. It sounds interesting and useful, and one resolves to look into it. In this reviewer's opinion the material suffers from too many quotations — one on almost every page, and sometimes three or four! From the reader's viewpoint, the references get in the road of the author's purpose, and hinder rather than help. Nevertheless, the net result is a brief treatment that has many valuable suggestions, particularly to beginners in the field of preaching. — By E. Winston Jones. MacMillan and Co.: New York. Price, $2.00. Reviewed by Clarence Avey.

"Be Glad You're A Protestant !"

Dr. Harry C. Munro, whose books are well known in the field of religious education, has given us here a very useful manual of Protestant history and belief. It comes nearest to being practical for preparatory members, or for study classes in the youth division, of any that this reviewer has seen. The subject matter has the definite advantage of having been tried out in the form of sermons addressed to youth, and later made the basis of discussion in class work.

Any such discussion must necessarily leave out large portions of essential history and fact, but it gains value in its attempt to state briefly and plainly the salient points of likeness and contrast between Catholic and Protestant faith. It is in no sense an anti-Catholic treatise, but expresses an objective and genuinely catholic spirit. I count this volume a "find" for the busy pastor who is trying to guide the youthful churchman in an appreciation of his faith. — Bethany Press: St. Louis, Mo. Price, $1.50. Reviewed by Clarence Avey.

"The Quest Of The Historical Jesus"

A formal "review" of this noted book would be a work of supererogation, for it is one of the best known studies in the field of Christology, winning for itself and its author an undeniable fame. The rising popular interest in the life and missionary activity of Dr. Albert Schweitzer, for many years a medical missionary in one of the hardest fields in the world, Equatorial Africa, is producing new books, and causing the reprinting of older works which have made the famous doctor and musician one of the leading thinkers of this or any generation. This particular volume, as the publishers say, has "gone into printing after printing," and has exercised a wide influence over a whole generation of thought about Jesus and his mission in the world. The sweep and intention of this study are an eloquent tribute to a great mind and to extraordinary erudition in scholarship. Behind it lies a life of humble service and patient ministry in the name of Christ, which gives effect to the written word. The publishers are to be congratulated on giving us in new form this familiar work, for the world cannot have too much of the genius of Albert Schweitzer. — MacMillan and Co.: New York. Price, $5.00 Reviewed by Clarence Avey.

The Parson Looks At Labor

Clair M. Cook

The Jurisdictional Strike

Among the limitations on the right to strike imposed by the Taft-Hartley act is the provision that "it shall be an unfair labor practice . . . to engage in (a strike) forcing or requiring any employer to assign particular work to employees in a particular labor organization or in a particular trade, draft, or class. . . ." This is the disputed matter of jurisdictional strikes.

That issue does not much trouble the C. I. O., because judisdictional lines are so broad. A C. I. O. local I know in the electrical field was asked by textile workers in a small local plant to organize and represent them in negotiations. The union officers, seeking advice, were told: "Sure, — you can organize any place that has electric lights." The facetious answer illustrates the relative unimportance of jurisdictional lines in the C. I. O., whose idea is above all to get the workers organized.

The jurisdictional troubles of craft organization were at the root of the great A. F. L.-C. I. O. split of the 1930's. It is little wonder that first efforts to organize steel broke down, when it was decided that those joining must be parcelled out to eighteen different craft unions for jurisdiction. The Steel Workers' Organizing Committee saw the impracticality of such action there and in other mass industries, and declared firmly for the principle of one union for one plant. Consequently, while a plant under the A. F. of L. may have separate unions of electricians, machinists, moulders, carpenters, pattern-makers, stationary engineers, painters, and a dozen others, each with its own contract and quite independent of one another, the same plant under the C. I. O. would have a single organization. Both greater union strength and smoother operation frequently result.

The craft principle has had historical importance in giving highly skilled and essential labor groups many benefits, such as increased leverage for management consessions. It has its place today in many fields. But there is a tremendous burden of unethical waste in many instances of bitter jurisdictional warfare. Shall teamsters or bakers represent the delivery drivers for bakeries? The struggle may become so intense over such a question that everyone — the employer, the worker, and the bread-eating public — loses in a strike of either to force capitulation.

The Taft-Hartley act has many objectionable features; but probably some kind of restraint on hurtful jurisdictional strife is a good thing. The questions involved, with the employer caught in the middle, should be settled peacefully. If labor can not bargain between its own groups peacefully, it can not expect more in dealing with employers.

Dean Weigle Retires

New Haven, Conn. — The Rev. Luther A. Weigle, noted minister and educator, will retire on June 30th as dean of the Yale Divinity School, a position he has held for 21 years.

President Charles Seymour of Yale University, in announcing today the coming retirement of Dean Weigle, said that the Rev. Liston Pope, professor of social ethics at the Divinity School, had been appointed to succeed Dean Weigle.

Dean Weigle, one of the foremost religious educators in the country, has been prominent in many national and international Protestant organizations. From 1940 to 1942 he was president of the Federal Council of Churches of Christ in America, and since 1928 he has been chairman of the executive committee of the World Council of Christian Education.

Following his retirement, he will concentrate on his work as chairman of the Revision Committee for the Standard Version of the Bible. This committee, which consists of eminent Bible scholars from America and Great Britain, has been working since 1930 with headquarters at Yale.

His successor, the Rev. Dr. Pope, is a sociologist and minister who has been active in church work among labor unions. He will leave in February to study race relations in Liberia and South Africa, but will return at the end of this semester to assume his new duties as dean.

Dean Weigle has been head of the Yale Divinity School since 1928 when he succeeded the Rev. Charles R. Brown. He had joined the Yale faculty in 1916 as Horace Bushnell Professor of Christian Nuture and in 1924 he was appointed Sterling Professor of Religious Education, a teaching position that he still holds.

In addition to his work at Yale, Dean Weigle has been active in many organizations that have worked toward improvement in religious education and toward unity of action among Protestants.

His leadership in the Federal Council of Churches had been evident many years before he became its president in 1940. From 1928 to 1932 he had been chairman of the administrative committee of the Federal Council. When the World Council of Churches met at Utrecht, Holland, in 1938, he was one of the American delegates who attended to devise a constitution for the council.

Dean Weigle's work in improving theological education has not been limited to Yale. From 1930 to 1948 he was chairman of the executive committee of the American Association of Theological Schools. In 1930 this association worked out standards of accreditation for theological schools, a policy which has brought on significant improvements in the professional education for ministers.

In 1935 he visited China at the invitation of the National Christian Council of China to study the facilities for theological education in that country. Accompanying him on that trip was his son, Richard D. Weigle who had at that time been appointed executive secretary of Yale-in-China. Dean Weigle himself has been a member of the board of trustees of Yale-in-China since 1930 and at present is its vice-president.

He has been the visiting speaker for endowed lectures at eight other colleges and seminaries, including the Hebrew Union College in Cincinnati, and he has received nine honorary degrees.

The Rev. Dr. Pope, who will succeed Dean Weigle, is a sociologist as well as minister. A native of Thomasville, N. C., he attended Duke University where he received his Bachelor of Arts degree in 1929 and his Bachelor of Divinity degree in 1932.

He was director of religious education and assistant pastor of the Wesley Memorial Church at High Point, N. C., from 1932 to

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1935, and then he came to New Haven to be minister of the Humphrey Street Congregational Church from 1935 to 1938.

He was a lecturer on social ethics on the Stark Foundation at Yale University in 1938 and 1939. He served as assistant professor from 1939 to 1944 and as associate professor from 1944 to 1947. In 1947 he was appointed Gilbert L. Stark Professor of Social Ethics.

In 1940 he received the John Addison Porter Prize for his doctoral thesis on the relation of the churches and the mills in a southern community. This thesis was later expanded into a book, "Millhands and Preachers" and is still widely read by both sociologists and clergymen.

From 1944 to 1948 he was editor of *Social Action*, the monthly magazine of the Council for Social Action of the Congregational Churches, and he was chairman of the Industrial Relations Division of the Federal Council of Churches from 1944 to 1946.

He is married to the former Miss Bennie Howell Purvis of Durham, N. C. They have two children.

Christian Education Conferences

NASHVILLE, Tenn.—Eighteen regional conferences for district and subdistrict directors of adult and young adult work have already been scheduled for 1949, it has been announced by the Rev. M. Leo Rippy, director of the Department of Christian Education of Adults of the General Board of Education. Purpose of the conferences is to afford intensive training for this type church school workers.

This year the conferences will last three days; heretofore they have been of one day's duration. By extension of time it is expected that hundreds of adult workers will be reached that it was impossible to contact under the old plan.

Following is the schedule for the meetings, with the participating annual conferences: Tennessee Conference of the Southeastern Jurisdiction, Nashville, Jan. 10-12; Central Pennsylvania, Philadelphia, Delaware, and Baltimore, Harrisburg, Pennsylvania, January 10-12; Virginia, Lynchburg, Jan. 18-20; Minnesota, North Dakota, Dakota, West Wisconsin, and Wisconsin, Minneapolis, Jan., 20-22; North Georgia, South Georgia and Florida, Waycross, Georgia, Feb. 7-9; Illinois, Southern Illinois, Lexington and Rock River, Decatur, Illinois, Feb. 10-12; Pacific-Northwest, Tacoma, Washington, Feb. 16-18; Southern California-Arizona and Latin-American Provisional, Los Angeles, Feb. 25-27; Colorado, Denver, March 2-4; Northeast Ohio, Erie, and Pittsburgh, Youngstown, Ohio, March 21-23; Des Moines Episcopal Area, Grinnell College, Grinnell, Iowa, April 19-21.

The following conferences have set dates for their regional meetings but not the places: Northwest Texas, Texas, North Texas, Central Texas, Southwest Texas, and Rio Grande, Feb. 16-18; Genesee, Wyoming, Northern New York, and Central New York, Feb. 25-27; Alabama and North Alabama, March 11-13; East Oklahoma and West Oklahoma, March 14-16; Detroit and Michigan, May 4-6; St. Louis, Southwest Missouri, and Missouri, May 25-27.

The New Jersey, New York East, Troy and Baltimore annual conferences will sponsor a regional meeting sometime in April.

Two regional meetings have already been held — one at Boston, Jan. 4-6, for the New England and New England Southern conferences and another at Alexandria, Louisiana, Dec. 14-16 for the Louisiana Conference of the South Central Jurisdiction.

Methodist missionaries and deaconesses commissioned by the Board of Missions and Church Extension of The Methodist Church, at Buck Hill Falls, Pa., December 1948, and assigned for service in home and foreign fields.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

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Boston To Have Interracial Church

BOSTON (RNS) — Persons of all races and denominations will be welcome at the new Charles Street Universalist Church, which will open its doors next month in the center of Boston's Back Bay residential district.

The church's pastor will be the Rev. Kenneth L. Patton, youthful Madison, Wis., clergyman who dramatically "resigned" from the white race in 1947 because he was "disgusted" at race discrimination.

"The fact that there is only one race — the human race — is good anthropology," Mr. Patton said, "but most people do not put it into social practice. We hope to do it here."

Mr. Patton's experiment will be watched with considerable interest, in view of the fact that his church is located in a district where Protestantism is drawn from a prosperous middle-class population. He will be assisted by the Rev. Clinton Lee Scott.

Miss. Interracial Commission

JACKSON, Miss. (RNS) — Following a conference with nine religious and secular leaders, Governor Fielding L. Wright announced he would appoint an interracial commission to improve the educational and civic welfare of Negroes in Mississippi.

The group conferring with Governor Wright included the Rev. H. Brent Schaeffer, Lutheran minister of Jackson, and Hodding Carter, Greenville publisher and Pulitzer prize winner, as well as other members of the Southern Regional Council.

Previously, Schaeffer, Carter and eleven others had petitioned the chief executive to appoint a commission to equalize educational opportunities, and another to make "provision for the Negro to participate normally in the practice of his citizenship."

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Facsimile Reproduction of Wesley's "Thoughts on the Present Scarcity of Provisions," printed in 1773.

THOUGHTS

ON THE PRESENT

SCARCITY

OF

PROVISIONS.

LONDON:
Printed by R. HAWES, in LAMB-STREET, facing *Crispin-Street*, near the Market, in *Spital-fields*.
MDCCLXXIII.

THOUGHTS, &c.

MANY excellent things have been lately publiſhed, concerning the *preſent Scarcity of Proviſions*. And many Cauſes have been aſſigned for it, by Men of Experience and Reflection. But may it not be obſerved, there is ſomething wanting ſtill, in moſt of thoſe Publications? One Writer aſſigns and inſiſts on one Cauſe; another on one or two more. But who aſſigns all the Cauſes that manifeſtly concur, to produce this melancholy Effect? At the ſame time pointing

out, how each particular Cauſe affects the Price of each particular Sort of Proviſion?

I would willingly offer to candid and benevolent Men, a few Hints on this important Subject: Propoſing a few Queſtions, and ſubjoining to each what ſeems to be the plain and direct Anſwer.

I. 1. I aſk, firſt, Why are thouſands of people ſtarving, periſhing for Want, in every part of the Nation? The Fact I know: I have ſeen it with my eyes, in every corner of the Land. I have known thoſe who could only afford to eat a little coarſe Food once every other Day. I have known one in *London*, (and one that a few Years before had all the Conveniencies of Life) picking up from a Dunghill *ſtinking Sprats*, and carrying them home for herſelf and her Children.

I have known another gathering the Bones which the Dogs had left in the Streets, and making Broth of them, to prolong a wretched Life! I have heard a third artleſly declare, "Indeed I was very faint, and ſo weak I could hardly walk, 'till my Dog, finding nothing at home, went out, and brought in a *good ſort of Bone*; which *I took out of his Mouth, and made a pure Dinner!*" Such is the caſe at this Day of multitudes of People, in a Land flowing, as it were, with Milk and Honey! Abounding with all the Neceſſaries, the Conveniencies, the Superfluities of Life!

Now why is this? Why have all theſe nothing to eat? Becauſe they have nothing to do. The plain reaſon, why they have no Meat, is becauſe they have no Work.

2. But why have they no Work?

Why are ſo many thouſand People, in *London*, in *Briſtol*, in *Norwich*, in every County, from one End of *England* to the other, utterly deſtitute of Employment?

Becauſe the Perſons that uſed to employ them cannot afford to do it any longer. Many that employed fifty Men, now ſcarce employ ten: Thoſe that employed twenty, now employ one, or none at all. They cannot, as they have no Vent for their Goods: Food being ſo dear, that the generality of People are hardly able to buy any Thing elſe.

3. But why is *Food* ſo dear? To come to particulars: Why does *Bread-corn* bear ſo high a Price? To ſet aſide partial Cauſes, (which indeed, all put together, are little more than the Fly upon the Chariot-Wheel) the grand Cauſe is, Becauſe ſuch immenſe Quantities of Corn are

continually conſumed by *Diſtilling*. Indeed an eminent Diſtiller, near *London*, hearing this, warmly replied, "Nay, my Partner and I generally diſtil *but a thouſand Quarters* a-Week." Perhaps ſo. And ſuppoſe five and twenty Diſtillers in and near the Town, conſume each *only the ſame Quantity*: Here are five and twenty thouſand Quarters a Week, that is above twelve hundred and fifty thouſand a Year, conſumed in and about *London!* Add the Diſtillers throughout *England*, and have we not reaſon to believe, that (not a thirtieth, or a twentieth Part only, but) little leſs than half the Wheat produced in the Kingdom, is every Year conſumed, not by ſo harmleſs a way as throwing it into the Sea, but by converting it into deadly Poiſon: Poiſon that naturally deſtroys not only the Strength and Life, but alſo the Morals of our Countrymen?